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CALVINIST CONTACT

32ND YEAR OF PUBLICATION, NO.1588 MARCH 18, 1977

A strong case for sabbaticals

by Neil Vriend

Rev. Vriend is pastor of the Neerlandia, Alta. CRC and occasional contributor to Calvinist Contact.

We are never too old to learn, the saying goes. Teachers are engaged in summer programs to update their skills. They even take extended leaves of absense -- sabbaticals -- to do research and pursue study in their particular fields.

One does not often hear of a minister taking six months or a year off to take up studies. I hear voices such as: ''What would the congregation do in the meantime? What is there to learn for the minister that he has not yet had while in seminary?! The more he is exposed to the schools of present day theology the more chance there is that he be swayed by contrary winds of thought and doctrine!''

Well, there is something to be said in favor of taking time out for ministers to study. Let me tell you what the consistory of the Neerlandia Christian Reformed Church decided.

Last summer the consistory got a letter from Westminster Seminary in Philadelphia advertising January as Month of Biblical Exposition in their school. During this month the seminary offered six courses of which four could be taken for credit. Three courses were offered in the first half of January and three in the last half. These courses were designed especially with the minister in mind.

The seminary wanted consistories to

Continued on page 7

Dialogue with a premier

by Keith Knight

Provincial and federal politics often seem far removed from our living rooms, and government officials at those levels often appear to be virtually unapproachable.

Bureaucracy may frighten the average Canadian but that need not be so. Provincial and federal leaders and members of parliament are always there, either at the end of a telephone or at the receiving end of a letter.

Letters should not contain a mere statement of fact or belief but it should also include questions ... questions which require an answer by the politician.

Over the past number of years, concerned Christians such as Gerald Vandezande, executive director of the Committee for Justice and Liberty (CJL), have engaged in a regular dialogue with several leading politicians, both provincially in Ontario and also federally.

He is presently engaged in a letter-writing exchange with federal progressive Conservative party leader Joseph Clark which will be published in due course.

A similar exchange has been going on for years between Vandezande and Ontario Premier William Davis, especially with regard to provincial aid to help the hungry abroad. An article on that topic, written by Vandezande, was published in the Aug. 20, 1976 edition of Calvinist Contact.

Premier William Davis

Highlights of an exchange of letters from June 14, 1976 to the present on this topic are being published here. The dialogue initially centred around the foreign aid question but eventually began to deal with questions such as native rights, the Reed Limited controversy, and the preservation of agricultural land within the province. Only the food question will be dealt with here.

The exchange points out that government officials will respond to letters from constituents personally and that a meaningful discussion can be carried out through such a forum.

Vandezande (June 14, 1976): On May 16, 1975, you informed me that Mr. T. Richard Hilliard, the former deputy minister of agriculture, had been appointed to a special assignment relating to world food supply and that he had also been asked to meet with various church leaders to work out the details of any provincial involvement in international development aid. As we wrote you on April 16, 1975, CJL believes that Ontario should generously share its abundance with the needy nations the world over -- not only via special, matching, dollar-for-dollar grants but also through the establishment of just trade policies.

I understand that Mr. Hilliard has recently submitted his report. Could you supply CJL with a copy of it and let us know what the government has decided to do with respect to the important issue of assisting Third World Countries.

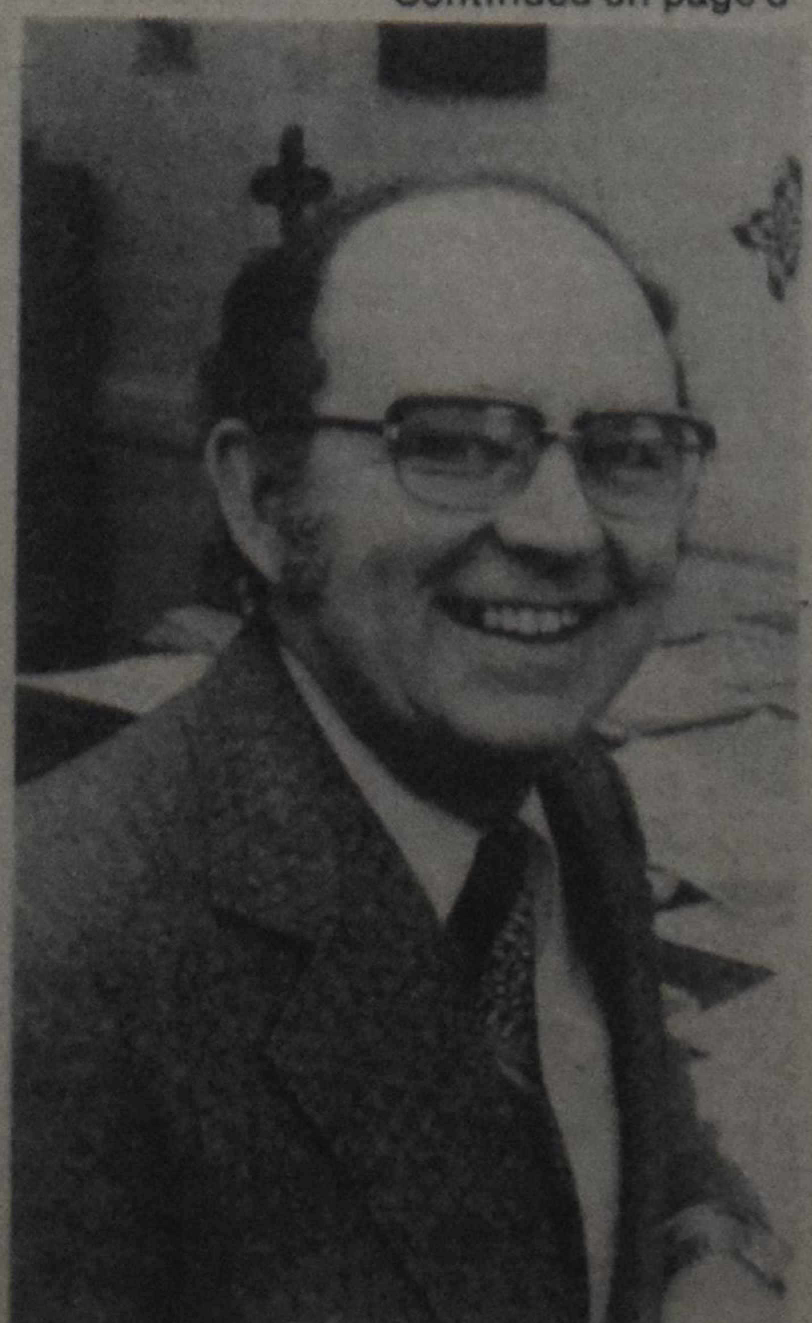
Davis (July 27): If I may, I would like to review with you several considerations taken into account in the formulation of Ontario's stand on the brief ''A Time to Stand Together'' which was presented by a number of Canadian churches.

I can assure you that my collegues and I share your belief that it is the responsibility of prosperous countries to assist wherever possible -- and practicable -- the evolution of developing societies. And since such matters are of primary concern to national administrations, our federal government, under section 91 of The British North America Act and by the more recent Statute of Westminister, has been accorded the ''full power to make laws having extra-territorial operation''. I mention these points only to indicate the long-held responsibility and experience of our national administration in the conduct of our relations abroad.

This is not to say that Ontario has not made significant contributions in this field of assistance. For example, the ministries of education and of agriculture and food have long been praised for their work for, and contributions to, the betterment of people in the so-called Third World. Such projects have ranged from the provision of sholarships and technical assistance, to the recent donation of 335 tons of protein-rich white pea beans to recognized Canadian international food distribution agencies.

In addition to possessing... the constitutional responsibility for the conduct of our external affairs, the federal government also enjoys the most suitable financial position from which to pursue such activities. For under our constitution, the provincial powers of taxation extend only to the raising of funds for the duties administered by the provincial legislatures. In assigning to the federal administration all other tax-raising powers, the BNA

Continued on page 8



Gerald Vandezande

focus

MORE BIBLE TRANSLATIONS

NEW YORK (EP) -- Bible translations were published in 29 more languages in 1976, bringing to 1,603 the total languages and dialects in which at least one book of the Bible has been published since the invention of printing.

Among the 29 newly added languages, the New Testament in 401, and portions of the Bible in 940. The Gospel of Mark was found to be the book most frequently appearing first in a language.

PRESIDENT CARTER SAYS....

Washington, D.C. (EP) --President Jimmy Carter indicated recently that he intends to carry out a number of his campaign promises which include the family, family planning, abortion, federal aid to parochial schools, gun control and the death penalty.

The president says ''the government should not encourage abortion; efforts of government should be directed toward minimizing abortion.'' He intends to uphold the Supreme Court ruling on the use of public funds to support church-related schools.

MISSIONARIES IN UGANDA

UGANDA (EP) -- Roman Catholic and Protestant sources report that some 100 U.S. missionaries have remained in Uganda despite the advice of the U.S.Government to leave four years ago.

Most of the missionaries, 71, are Roman Catholic priests, brothers and sisters. The remaining missionaries are there under the auspices of ten Protestant societies. Missionaries and their families make up most of the U.S. citizens still in Uganda, a figure variously estimated at between 140 and 240.

SINGING STAR CONVERTED

DALAS, TEXAS (EP) -- An Oklahoma-born singing star who has sold more than 32 million recordings says he has ''accepted Jesus Christ as my personal Saviour'', after being delivered from a condition close to death and insanity through drugs.

B.J.Thomas, who popularized songs like ''Raindrops keep Falling On My Head'', ''Hooked On a Feeling'', and many others, said when he came to the end of himself he got down on his knees and prayed. ''It was like a miracle. I couldn't stop laughing and smiling.''

B.J.remains on the nightclub circuit with his wife, Gloria, also ''born again'', after feeling strongly that the Lord called them to ''stay in the marketplace'' where they have their most fruitful ministry.

inside

Dangerous one-way street 2
Letters 3,5
Authority 4
Ralph Heynen 6
Dutch 9-13
Classified 13,14,15

NEXT WEEK

Jerusalem today

VIEWPOINT

by Keith Knight

Leave your drapes open

I often regret the day I bought these drapes ... the ones hanging in this office. Not that the material is of poor quality or that the colors are hideous. No, they shut out the world.

Practicality dictates that they should be left drawn because they allow for more privacy. On occasion, when the sun shines brightly and the work is light, it is good to fling open those drapes and gaze out into a busy world of passing motorists and running pedestrians.

But I miss those kids! Remember those three youngsters who smiled and waved on their way to and from school? When the drapes went up, their smiles turned into frowns for the semi-sheers prevented that visual dialogue which we shared.

With drapes drawn, their customary stops in front of the window came to an end. I could see them in silhouette form through the fabric but the drapes might just as well have been the Iron Curtain from their point of view. They too, must have felt shut out of this different world. Not only was I barred from looking out but they were also forbidden by virtue of that curtain to look in.

A few months ago we on the inside had communication with those on the outside, simply as a result of a lack of drapes. The regulars walked by daily: businessmen bringing their daily deposits to the bank next door, a few shoppers in search of a bargain at a second hand appliance store down the street. You could pick out the men on the way back from the barber shop with slickly groomed hair and an obvious dose of Vitalis or some such thing. It became a guessing game to attempt to pick out those heading for that barber shop -- men with somewhat longer hair or an unkept beard.

Then there were the kids. They walked by before 9 a.m., again at lunch and after school. Those three youngsters, the smiling friends, were part of that pack. They were never quiet or proper, like the adult folk. No, they talked and screamed and argued. They made funny faces at each other and managed an occasional somersault on the brutal concrete sidewalk. They were kids.

There was an ocean of faces beyond the window. Little old ladies (every block has one) who tread carefully on unstable limbs, their faces reflective of decades of living, deeply furrowed by sorrow, grief, joy. There are the self-assured, optimistic faces of insurance men who dart in and out of the company's claims office. There are women in curlers who drop off clothing at the dry cleaning establishment.

And the motorists, those dear, gentle lambs who carry out their frustrations on the slow car in front of them. Many of them use their horn with zeal, an apparent indication of driver superiority.

But now the drapes are up and the world, at least from this vantage point, is simply a silhouette. You can still hear the irate motorists, you can still hear the fire trucks and police cruisers, you know that people are passing by a transluscent form and you think that the ocean of faces continues to flow down the street but you can't see them.

With the advent of drapes, the world becomes so much smaller. They impose a world within four walls and within one's self. They are, therefore, ideal for privacy. But fling open those curtains and you allow the sun to shine in, you see people and faces, birds and trees, flowers and grass, and children pressing their noses against the window pane with a familiar: "Hi, sir."

I miss that.

Keith Knight

NEWS VIEWS

Church, school get breaks

Church officials and Christian school administrators were holding their breath when the report of the Commission on the Reform of Property Taxation in Ontario was released recently.

Commonly called the Blair Commission, after its chairman Willis Blair, it recommended to the provincial government that the church shall remain tax exempt, along with "only such land as is essential to that purpose." Tax exemption also applies to seminaries and convents. The Commission was concerned, however, about religious denominations which own real estate and have until now been exempt. The parsonage or manse will be considered a taxable property. Any church-owned property such as camping grounds will in all likelihood become taxed.

The Christian school story is a bit more complicated but it boils down to this: the provincial government would tax the Christian school but it will, in turn, provide a grant exactly matching the amount of the tax.

The Commission maintains that the "private schools", as they are categorized, should not be tax exempt but it also realizes the financial hardship imposed on school societies if taxation were to take place. It therefore is encouraging the government to provide a "visible" contribution to the school societies in the form of grants equal to the tax bill.

It is interesting that the Commission suggests to the government that if such a proposal is unacceptable, that the government continue with the tax exemption status.

It is evident in the report that representations by several Christian Schools and related institutions made a great impact on the Commission and directly contributed to the Commission's favorable recommendation... at least, favorable in terms of its initial intent to simply tax the schools.

Such an indication is reflected in part in the following quote from the report: "A surprisingly large number, currently estimated at 55,000, attend private schools. In many cases they believe that the quality of education obtainable there is superior, as no doubt it is in some instances. If private schools were to cease their operations, as indeed could happen .... the implied cost increase (to the public system) is likely to be considerable and this would be a loss which has to be supported by all taxpayers."

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by Dr.Louis Praamsma

THE WORLD AROUND US

Dangerous one-way street

One could find some terrible statistics in the United States News & World Report of Jan. 17, 1977.

They contained a record of 24 million refugees who had escaped from communist countries in the first two decades after World War II.

The Exodus from Russia showed a figure of 16.2 million; among them were 1.6 million displaced persons who refused to return; 9.7 ethnic Germans who were expelled by communist regimes; 3.7 million refugees from East-Germany and East-Berlin; and 1.2 escapees from other East-European nations.

The figure for Red China was 1.4 million; 1.3 million Chinese has fled the mainland; 40.000 Europeans had escaped; and 60.000 Tibetans had fled. The figure for North-Korea was 5 million. That for Indo-China was 1.2 million (960.000 from North Vietnam; 240.000 from Laos.) That for Cuba was 310.000.

More figures were given for what happened since 1964. Since that year the annual amount of refugees from communist Europe is an average of 70.000; from China an average of 36.000; from Indo-China more than 250.000 since the communist take-over in 1975; from Cuba about 500.000 since 1964. It is a one-way street; and a very dangerous one.

The article in the magazine I quoted explaining the figures, tells about the long system of barricades dividing East- and West-Germany. It has been built at the cost of tens of billions of dollars and it is still being strengthened; it is provided with fences, watchtowers, bunkers, searchlights, machineguns. Miles of some sectors are sown with landmines; more than 10.000 East-German sentries patrol the border. Woe to the unlucky ones who try to cross that "iron curtain" and fail.

Since 1961 at least 171 persons have been killed; there were 4000 border incidents; and at least 4000 persons are serving prison-terms in East-Germany for "flight of the Republic crimes".

No less dramatic is the story of the many Chinese who try to reach Hong Kong; every day about 100 arrive there. Some have got permission to leave; others have walked hundreds of miles; again others have tried to swim the treacherous, shark-infested Deep Bay or Mirs Bay; when they succeed and arrive in Hong Kong some of them are sent back; others can only get some very low-paying jobs; the lucky ones get a visa to America.

Most depressing is the record of persons who have tried to escape from Indo-China since the end of the Vietnam war and the communist take-over of South Vietnam, Cambodia and Laos. More than 250.000 escaped, but thousands more have lost their lives on their way to freedom; they died under communist gunfire or in the waters of the high seas. And many who managed to prepare a craft or to man a boat could not find a port where they were permitted to land.

The big question is: "why? why this one-way traffic? why all these fellowmen fleeing their own native country? The answer is to be found in the massive book of Solzhenitsyn: Gulago-Archipelago. When persons are forced to live in a big concentrationcamp, will they not do their very best to escape? The answer is also to be found in the very down-to-earth book of the American reporter Hedrick Smith, who lived several years in Russia, tried to contact the common man and listened to all kinds of stories, and finally wrote his "The Russians" (now available in a pocket-edition). Reading that book you soon find out that there is still a privileged class in Rusland, the class of the party-bosses, scientists, artists and high brass; these persons have more privileges than the richest capitalists in the West.

But the great massa's of the people are anonymous and wish to stay anonymous; they don't mention their names and give the wrong telephone-numbers; they are always afraid after years of having been spied upon and hounded down; they live in constant fear.

Marxism has promised a paradise for the working-man; it has given him a house of bondage. It has promised after the transitory period of the dictatorship of the proletariat a world of complete freedom; it has taken all freedom away. It is claiming that it is slandered by the lies of the Western capitalist powers; but its refugees who risk their lives and continue to do so tell no lies; they say even without speaking: "It is very bad in our country; so bad that we cannot live there."

LETTERS

The honorable place in the home

Dear Sir:

After readinჷ and re-reading Dr.Kooistra's article about if the scripture allows women in office, some thought came up. It seems to me that some people cannot get a clear answer about this subject from the Bible.

At home our parents taught us that when this would happen in life that you can't find the answer for certain things, written down black on white in the Bible, try to get an answer anyways and look where it comes from and what kind of fruits it produces. Now in connection with women in office I can still remember, even if it is close to 50 years ago, that in our village was a woman preacher but in a church on a spiritual level so low I think it could not be called a Church any more.

What kind of a Church was it ? I will give you an example. One man who was chosen in the consistory, I knew him, he would accept this position on one condition: if he could be released from his duty a few months in the summer for the sport of seeking eggs in the fields. When I grew up, the same thing happened in the liberal and modern part of the Reformed Churches (Hervormde Kerk).Sometimes we saw those lady ministers in the pulpits too and now we see the same thing happening in the Reformed Churches (Geref. kerken) in Holland. But let us listen to what they say.

They try to excuse themselves in general by saying that we cannot find enough men anymore. Many call themselves progressive but still say it is not the way that it should be. What about the situation in Canada within the Christian Reformed Church? They can't come up with that so-called excuse of no men anymore available. We see synodically appointed committee after committee studying this subject so there must be a quite powerful force who is trying to make it a reality.

For me if I could not find the answer "no" in God's Word, this little piece of history tells me very clearly. We as members of the Christian Reformed Church with such a rich heritage should be deeply ashamed to talk even about things like this. We know where it comes from, where it has its origin. Dr.Kooistra said, Yes, I am for it. Did he overlook the practical side of it to taking a woman out of her God-given task and place to make her an office-bearer, with the never finished duty connected with it. Think for a minute what this can mean for a real woman and family. Ps.128 tells us: Look at that Godfearing family around the dinner table, what a blessing. Would Dr.Kooistra take a mother from that honorable place? The difficult years come after bringing up the children.

I think Dr.Kooistra would not put the extra burden of a minister or elder on her in those often miserable years, and Dr.Kooistra will not advise women around the age of 50 to go and study for the ministry I think. What is there left if we take the situation in a general sense without discrimination?

A lot of spiritual and social work can be done by our sisters in the congregations and communities on a voluntary basis, without harming their family life. Do you hear the well known cry, "Where is Mom?" The progressive people of our days must give the answer; Mom is in her study preparing sermons or house visitation, etc." The whole liberation of women, equal to men, it seems to me brings women in bondage again from the equal freedom we may have in the Lord through Christ's sacrifice for each of us, but each in their own place.

My other thought about Dr.Kooistra's article is maybe still more serious if I understand it right. Between our belief and the Scripture, science hermeneutics should give us the helping hand, is Dr. Kooistra's advice. Is that what God's inspired revelation needs and taught us? We all know what there is written: For the wise hidden, for the children revealed. I rather see an emphasis between our belief and the scripture the picture of a child. Christ is very serious when He gives us this kind of an illustration.

All who do not believe like a child cannot see the Kingdom of Heaven. Did Dr.Kuitert (Holland) not give us the same advice when he gave us his little book "Verstaat gij wat ge leest?" (Do you understand what you are reading?) Dr. Kuitert was in difficulty when he was asked if he still could belief like a child. Let it be a strong warning for us when we see how far he is on the road what we may call unbelief.

P.Vandenberg
St.Thomas, Ont.

Salem Christian Mental Health Association Annual Meeting

Saturday April 2, 1977, at 1:30 p.m., in the Rehoboth Chr.Ref.Church of Toronto, 800 Burnhamthorpe Road.

Program includes business meeting, film, panel by professional staff, and roast beef supper. (by subscription only).

Camp Ke-Mon-Oya
Lake Chandos Apsley, Ontario

Co-ed Summer Camp for boys and girls ages 9-14.

C.I.T. Program for 15, 16 and 17 year olds.

An Early Morning Conversation

We quickly made our way down the narrow path, weaving from side to side to avoid the occasional branch which crossed in front of us. The sun was just peeking through in the east and the morning dampness hung heavy in the air. As we approached the huge rock there was a sense of anticipation.

"Wow, is it ever quiet," the youngest whispered to no one in particular. We nodded in agreement and sat down to reflect on the short time we had to spent together.

"It seems longer than two weeks," said Tom. "I wonder what I'll do when I get home?"

"You'll find something," I replied as reassuringly as I could. He didn't seem convinced.

For awhile nothing was said as we pondered the mass of granite in front of us. Then John broke the silence.

"Tell us more about the cross-on-the-rock, and how the camp got started."

I half smiled at his "serious" question since John had come to be known as a fun loving camper.

"The rock is unusual, isn't it? Not only for its size, but the almost perfect shape of a cross on the surface. As the rock came to be known by the people in the area, they would come over to have a look. Some of them from a local church used to bring water and brushes to scrub the face of the rock clean. When the camp was started it just seemed natural to use the rock as a symbol of how God should be the foundation of our lives and how we can build our lives on Him. Jesus came to earth to die on the cross for our sins and therefore the cross and what it stands for should be at the centre of our lives."

Michael shook his head.

"But it's so big, how did it get there in the first place? It's as if it just dropped out of the sky."

"That's right, Michael. We'll never fully understand the wonders of creation but we can enjoy all the beauty we see around us. Nature shows us the power and majesty of God. You see, boys, that's one of the reasons the camp was started.

"Uncle" Bill and his brother had a dream for many years to start a summer camp. When this piece of land became available God made it possible for them to buy the land and start building. Others have joined him to make the camp possible. All of us as staff believe that by living in God's creation, sharing from His Word and helping campers to grow and develop we might help to love and serve Him better. God loves you and wants you to be His child. That's why we are glad when you enjoy yourselves at camp. We hope that in some way we can show you what it means to be a Christian. Maybe camp really interests you and in a few years you may want to become a counsellor yourself. We'd love to have you."

At this point, Tom's face brightened considerably.

"I sure hope I can come back next year," he responded.

"I'll have to ask mom and dad but maybe I can save a little from my weekly allowance to help pay for it."

"You just want to come back so you can beat me in a canoe race," I laughed. I glanced at my watch.

"That reminds me, almost breakfast. Race you guys back to the dining hall."

"You're one," they shouted and before I knew it they had shot down the path ahead of me.

The above "conversation" took place at Camp Kemonoya, near a spectacular rock formation, known as the "cross-on-the-rock" which is located on the property Kemonoya is located on Lake Chandos, five miles from Apsley, Ontario. This summer is our third year in operation and we will be offering four 2 week sessions for boys and girls, ages 9-14. There is also a counsellor-in-training program for 15 to 17 year-olds. As a member of Christian Camping International and an accredited member of the Ontario Camping Association, we offer a balanced camping program which includes swimming, canoeing, hiking, campcraft, nature study, arts and crafts and many other activities. A dedicated staff of Christian men and women attempt to ensure that your son or daughter will have an enjoyable and profitable summer camping experience. If you are interested, why not write us for more information. We'll be glad to hear from you.

Request for Camper Registration Form(s) Camp Ke-Mon-Oya 1977

Mail to: Camp Ke-Mon-Oya, P.O. Box 124, Unionville, Ontario Tel: (416) 297-2398

Name ______ Telephone No. ______

Address ______ City ______

Campers Name(s) and age(s) ______

C.I.T.'s Name(s) and age(s) ______

Previous Ke-Mon-Oya Camper(s) ☐ New ☐

Following families would like to recieve 1977 Camp Information:

The revival of authority

What is its scriptural character?

by Rev. Henry Van Andel

Rev. Van Andel is a retired but quite active Christian Reformed Minister living in Burnaby, B.C. He is still involved in the ministry in the Burnaby area, as well as in writing and speaking engagements.

In this article we would like to deal with the question: Which character authority must have according to the Scriptures. We all realize that people that are vested with authority have a high calling and bear a tremendous responsibility. How must we define this calling and describe this responsibility? For what purpose does God give authority? What is included in 'authorization from God''?

The answer is known. Exercising authority must have the character of service. A person having authority should be a servant. However, I have noticed in discussions on this matter that in the word "service" or "servant" is a possibility of misunderstanding. And therefore I would like to use a different word in order to elaborate on this concept. Then I say: Authority must be a blessing. God instituted authority with that purpose: that the human race should be blessed by it.

Our sinful world suffers from a conflict, a discrepancy between the exercise of authority and being a blessing. This can be noticed from two sides. It is like a scale of which time and again each one of the sides dips.

First of all there are many people exercising authority only for the sake of having authority. It is more correct to say that they want to have power. They do not care for the well-being of the people over which they have authority in the first place, they just want to protect and maintain their own position. We all know how politicians are inclined to take measures or to propagate ideas which are aimed at winning the support of voters. For that reason they play politics. It is not first of all the national interest, neither the welfare of the society which directs their actions, but the strife of being elected.

In countries with a totalitarian government authority is often also maintained only for authority's sake. There it is done not by means of election promises, but by the mighty hand which holds a gun. Also in such cases the Biblical concept of authority is distorted and you can only speak of "dunamis", power, just power.

However, we find this caricature of true authority not only in the political field. In our human society there are thousands of people seeking a job or a position in which they will have a say only for their own profit or the profit of their friends. There is no intention to serve or to be a blessing.

And finally, I think of such a distorted authority in family life. There are fathers demanding obedience without reason. They rule with the fist on the table. Children have to obey because father knows best and mother is always right. In such families children are obedient out of fear. At the same time disobedience is around the corner. The authority of such parents is not a blessing at all. The Bible admonishes such parents. Paul writes: "Fathers, do not provoke your children, lest they become discouraged" (Col.3:21). How shall children in such families ever see the blessing of authority in their parental home?

However, we must also see how in our society the other side of the scale dips. It is also possible to make a caricature of "being a blessing". This can be done to such an extent that all authority is lost. In this connection I think of the wave of permissiveness which sweeps over the world affecting life in all aspects. Also here examples are easy to mention. There are governments which have become slack in maintaining order and justice. They punish crime in a very lenient way so that criminals do not fear to be sentenced.

In many educational institutions, universities, high schools, elementary schools, discipline has become an old fashioned idea. The slogan is "freedom" and all authority is gone. Or think of the family. There are parents who think that they are a blessing for their children when they give in to their wishes. They spoil them and by doing so they make them demanding members of the family. Often they give in because they do not want trouble. Then they do not serve their children with their authority, but they only seek their own comfort. There is a German poem in which a grown child blames his parents by saying: "We just had to scream and then your 'no' changed into a 'yes', because you wanted to be easy, you bought your own rest by giving us a lot of money for movies and for candy. But you did not serve us, you served only your own peace."

From all these examples it will be clear that there may not be a contrast between exercising authority and being a blessing. Both concepts have to be maintained, but in such a way that they harmonize. There should be an interaction here. The nature of authority should be determined by the willingness to be a blessing and the nature of the blessing should be determined by the way in which authority is exercised.

There is no better example illustrating the way in which authority and blessing should go together than that which was given by our Lord Jesus Christ. When He was on earth He was the Christ, the Anointed One, authorized by the Father as Prophet, Priest and King. He had the highest authority we can think of. However, listen to Him when He addresses his disciples who were disputing the question who of them was to be regarded as the greatest.

He said: "The kings of the gentiles exercise lordship over them and those in authority over them are called benefactors, but not so with you, - rather let the greatest among you become as the youngest and the leader as one who serves. For which is greater, one who sits at table or one who serves? Is it not the one who sits at table? But I am among you as one who serves". Notice well: Christ, the highest Authority, who also maintains his authority, is as the one who serves.

We all know how He served. By sacrificing himself even to his death on the cross He served his heavenly Father and also those who were given to him by the Father. In that way his authority was the greatest blessing ever given. And this was confirmed after his death and resurrection when the Father gave him all authority (exousia) in heaven and earth. For what? Well, for the furtherance and the completion of his kingdom. This means: to be and to remain a blessing. Notice again: His authority remains authority in the full sense of the word. He is the King. He is even the Judge. And yet, while maintaining his authority He is a Blessing.

Christ's example should be followed by all who bear authority. According to Paul's epistle to the Romans governments are instituted by God for their well-being (for your good, Romans 13:4). In Proverbs parents are admonished to discipline their children, then they will give delight to their heart (Proverbs 29:17). When as Christians we exercise authority we must bear the image of Christ. Then our authority will have the true character which is pointed out in the Word of God.

Next week: The limits of authority.

Church News

Christian Reformed

Called
- to Burlington, Ont., Rev. Jerry Hoytema of Sarnia (Second), Ont.

Declined
- to Bloomfield, Ont., Rev. Dick Los of Peterborough, Ont.
- to Burlington, Ont., Rev. Henri Wildeboer of Calgary, Alta.
- to Cornwall, Ont., Rev. J. Corvers of Acton, Ont.

Accepted
- Thunder Bay, Ont., Rev. J. Nutma of Wyoming, Ont.

The consistory of the Bellevue Christian Reformed Church of Bellevue, Alberta and Classis Albertha South declare that the Rev. Ed Holkeboer is available for call to one of our churches. The consistory and Classis heartly recommend the brother for a call.

The clerks of vacant churches are requested to keep Calvinist Contact informed of the names of the ministers they call; the ministers are asked to notify the paper of their decisions to either accept or decline the call.

Calendar of Events

March 24 Dr. Maarten Vrieze, professor of philosophy at Trinity Christian College, speaks at Willowdale (Toronto), CRC, 8 p.m.

April 8 Christian Choir "New Life" will present J.H. Maunder's "Olivet to Calvary". Concert to take place in the Maranatha CRC, 301 Scott St., St. Catharines, at 8 p.m.

April 16 Christian Labour Association of Canada 25th year Convention, Silverthorne Collegiate, Mill Rd., Etobicoke, Toronto, Ont.

April 29 Marriage enrichment Conference at Aurora Conference Centre, Aurora, Ont., April 29-31, sponsored by Salem Chr. Health Association.

April 30 Tenth annual meeting of Women's Action for the AACS, Brampton (Second) CRC, Ont., Steeles St. and McLaughlin Road.

30 "Het hing in de lucht", Calvin Chr. School, Hamilton.

May 14 25th anniversary choral concert by the Christian Choir "New Life" of St. Catharines, Ont., 301 Scott St., St. Catharines, Ont. Time: 8 p.m.

Christ and Crisis Winter Lectures

Mar. 28 Speaker: Ed VanderKloet, editor of the Guide, about labour. Rehoboth CRC, 800 Burnhampthorpe Rd. Etobicoke, Toronto.

April 18 Speaker: David Steen, manager of an advertising agency, about advertising. Rehoboth CRC, 800 Burnhampthorpe Rd. Toronto, 8 p.m.

Andre Knevel Organ and Choir Concerts

Mar. 19 Hamilton, Ont., at the First CRC, 181 Carlton Ave. W., at 8:15 p.m.

April 2 Woodstock, Ont. at Central United Church, corner Ridell and Adelaide Streets, at 8:15 p.m.

April 23 Fonthill, Ont., at Fonthill Baptist Church, corner Church and South Pelham Streets, at 8:00 p.m.

May 7 St. Catharines, Ont., at St. Thomas Anglican Church, Ontario St., at 8:15 p.m.

South Africa series

Dr. Hendrik Hart of the Institute for Christian Studies, Toronto, will present a slide-lecture series on South Africa: Behind the Headlines, in the following cities: Winnipeg, Man. (April 16); Calgary, Alta. (April 18); Lethbirdge, Alta. (April 19); Red Deer, Alta (April 20); Edmonton, Alta (April 21); Neerlandia, Alta (April 22); Vancouver, B.C. (April 23); Smithers, B.C. (April 25); and Terrace, B.C. (April 26).

NEXT ISSUE OF CC:

DATED	MAILED	AD DEADLINE
March 25	March 23	March 21
April 1	March 30	March 28
April 8	April 6	April 4

LETTERS

Expression of love to Ugandan Christians

Dear Sir:
The following letter was send to federal External Affairs Minister Don Jamieson in connection with the religious situation in Uganda.

On behalf of the Christian Fellowships at the University of Waterloo and at the Wilfred Laurier University in Waterloo Ontario, the following telegram was sent to Canon Wesonga, at present the leader of the Anglican Church in Uganda and representing most Christians in that country:

Greetings to all God's people in Uganda from the Christian Fellowships at the University of Waterloo and Wilfred Laurier University in Waterloo, Ontario, Canada. As fellow Christians we assure you of our prayers on behalf of all the members of the Christian churches in your country. During this lent season we remember God's love in His son Jesus Christ as the suffering servant. We remember His death but also His resurrection. With you and all believers we share the hope of His sacrifice and victory.
May the church in Uganda continue in steadfast faith and be a blessing for your country and the entire world.
For our Fellowships,
Remkes Kooistra, chaplain.

We also support our Government in its attempt to secure an inquiry by an international body into the tragic death of Archbishop Janani Luwum. We would encourage our Government to do all that is possible for the freedom of religion and the protection of all basic human rights in Uganda.
To yourself, our Prime Minister and all who have been given responsibility in matters regarding Canada's relationships to other countries of this world we pledge our continuing prayers for wisdom and strength.
Remkes Kooistra, chaplain
Waterloo, Ont.

Wearied - Moe?

by Dr. Remkes Kooistra

One of the favourite poets of my Dutch heritage certainly is Jacqueline VanderWaals. She was born in The Hague on June 26, 1868 and died in Amsterdam on April 29, 1922. She was a product of the ''tachtigers'', a movement among Dutch artists who wanted art for art's sake. They knew that a rose is a rose is a rose...Beauty is beauty and beauty is beauty just for beauty's sake.

As Christians we appreciate that beauty is not reduced to, say economics: poems are good as long as you get paid for them. Yet, we object to the ''tachtigers'' in that we confess than nothing on earth is an end in itself. Everything must be related to the Creator of everything. Otherwise anything will be out of focus.

Jacqueline VanderWaals is strongly influenced by the ''tachtigers'', yet she was too sincere in her faith to stop where many of the great artists of her time stopped-she sang about nature and that brought her to the Maker.She talked about herself and that led her to prayer. She confessed her sins and was carred on the wings of the Holy Spirit into the clarity of God's mercy.

Mrs. Schouten-Scheper writes about her in the ''Christelijke Encyclopedie'':

''Haar beste verzen zijn eenvoudig, zeer zuiver en van een uiterlijke en innerlijke gaafheid, die en de ontroerde bewonderaar en de sceptische beoordelaar alle houvast ontneemt, doordat ze, als bloemen langs een korenveld, met geen maat te meten zijn.''

One of her best poems was inspired by a line of Christina Rossetti (1830-1894) which

Continued on page 6

Famous people

Dear Sir:
Reading Mr. Knight's article (Evangelical Bandwagon) in Feb. 18, I understand that you are in doubt about those ''born again'' people like Dean Jones, John Nabor, Galloping Gourmet and Gail Magruder.

Your question is: If there is a commitment to Christ or a mere fad? I wonder! You also made the statement: ''We cannot judge the motives or the hearts of those born again. It may be truly the Holy Spirit at work or the devil at play.'' That is quite a statement by you, Mr. Knight. What will those born again people say when they read your article and above all what does the Lord say in His word, Luke 15:10?

There is joy before the angels of God over one sinner who repents. Or do you think that the Lord does not include famous people?

We as Christians may never doubt the Lord's faithfullness. But pray for those whom are seeking Him and that they may find Him. And let us live as joyful Christians.
Ann Ypma
Vernon, B.C.

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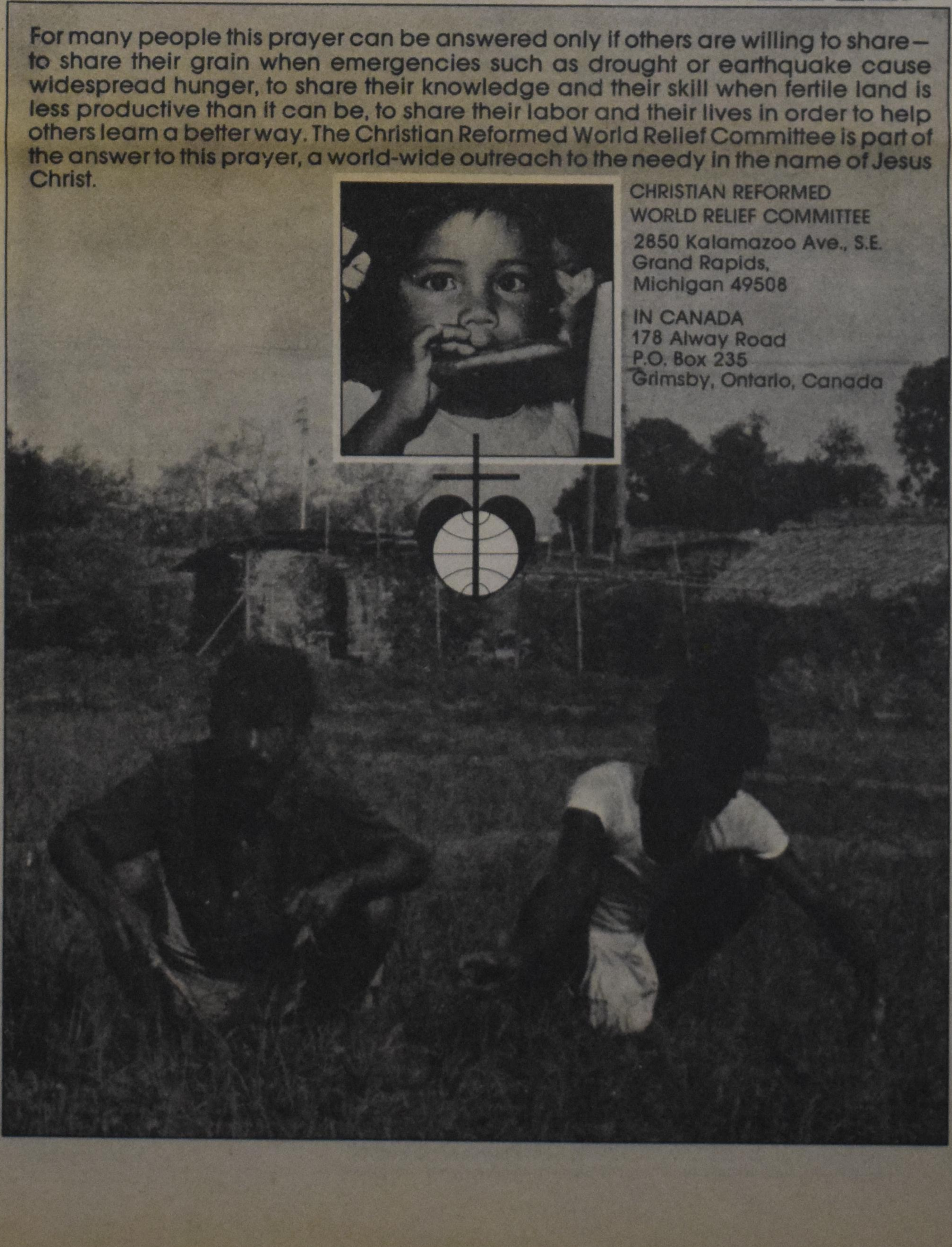

Wearied - Moe

Continued from page 5

reads: Wearied of sinning, wearied of repentance. (By the way, Chr. Rosetti also said: "Who has seen the wind?")

I liked this poem so much that I translated it. Some people who heard it in my sermon asked me to publish it. So, listen first to the original, then to my translation.

Ik ben mijn zonde moe en mijn berouw,
Ik ben mij zelve moede en ik ben
Het zoeken moe naar God, dien ik niet ken,
En dien ik toch zo gaarne kennen zou.

Ik ben mijn zwakheid moe en mijn verdriet,
Mijn arbeid en mijn hoop en mijn genot,
Maar bovenal het zoeken naar mijn God!-
Ik ben het zoeken moede - maar God niet.

Hij ziet en kent mijn zonde en vergeeft
Ze zeventig maal zeven maal en maar.
Hij wil neit dat mijn ziele sterft maar leeft.
O wonderbare goedheid van den Heer,
Die naar zo moedeloos een ziel nog vraagt,
Die alle dingen en ook mij verdraagt.

GOD NEVER GIVES UP.

I am tired of my sins and my regret
I am tired of myself, yes, but also
Of seeking God, Whom I don't know as yet,
But Him above all things I want to know.

O I am tired of weakness and of my grief,
Tired of my dreams, my joy, my job
And, above all, I am tired of trying to believe
I'm through but my God does not give up.

He sees and knows my sins and will forgive
Me much more often than I'm able to count
He does not want my soul to die, but to live
O goodness of the Lord, it does abound,
He seeks even me, a soul in dreadful agony
My god puts up with all things, including me.

by Rev. Ralph Heynen

Pastoral Counselling

Our hidden powers

It has often been said that a man like Einstein made use of only 10 per cent of his total mental capacity. If this is true of one of the intellectual giants of our age, it shows that most of us make use only a small percentage of our true mental capacity. All of us could accomplish much more than we do if we would try to make use of a larger percentage of our capacities.

None of us work hard as hard as we possibly could, none of us accomplish as much as we could, because God has placed in man many hidden potentials that often do not come to expression in the ordinary way of living. It's a well-known fact that we don't use our physical capacities to the full. There are stories that show that people under mental or emotional stress have great physical strength, much more so that you would expect from someone of that size. You see in the Olympic athletes that by means of skillful training they can develop their muscles to such an extent that they can do things which to most of us seem almost impossible. They have used their inner resources and they've developed them so that they can draw on them as they carry out their skillful acts.

We often lose sight of these inner powers that the Lord has placed within us. Those who have been brought up in rather a protective environment, shielded and pampered by parents, often have the feeling that they're fragile and weak and that there are many things that they can't do. When difficulties come our way, we wonder how we are going to be able to face such obstacles, but somehow or other out of the depths of our being comes a source of strength that we never knew was there. It is a strength that God has placed there and has allowed us to draw on when things become difficult so that we are sustained and braced to face the storms of life because of our inner resources. We are not as brittle and fragile as many suppose, even when we become rather soft and flabby in our age, there's still a great reserve of power and energy that keeps the spark of living going. It's wonderful that it is so!

When we work with people who have emotional and mental problems, we always struggle with the feeling that such people have reached the end of their capacities and they say. "I just can't stand another day of this" or "I'm just about at the breaking point, I'm ready to go through the ceiling." We know that that isn't true - the brainwashing and mental manipulations carried on in prisoner of war camps and still carried on in some of the torture chambers in some countries of the world, show that a person can endure far more than he ever thought he could. The emotional reserves in all of us run far deeper and are far more powerful than most of us think.

Most pastors have been able to observe people suffering from a terminal illness, often with great distress and pain. We see people go through this suffering and say to ourselves "I wonder how I would react if I had to go through that experience. Could I really endure this?" But when you have observed people over the years, you know that the Lord does place powers within us that we can draw on.

We like to think in terms of a 40-hour week. We need a reasonable time for recreation and leisure, but we forget that the demands of the faith are that we give ourselves wholly to the Lord. There are vast resources in our churches, resources that should be tapped and used and I'm grateful that we are beginning to use many of the lay members of the church and that they are using their capacities in more worthwhile activities. For too many years our churches have been controlled and run by pastors and it was expected that the pastor was supposed to be doing all the work. At present in the church where I have been serving as an assistant in Florida, there are many lay people who are very active in speaking at nursing homes and visiting the sick and going out to call on people who are still babes in Christ or those who do not know Christ.

There is an awakening among the lay members and I think it is a wholesome thing because they often can reach people in a far better way than we can as pastors and they too have resources in their spiritual life that they have never used. The church ought to use its resources better. Today when you look at the roster of people who have gone out to the mission fields, you see a mechanic, an airplane pilot, a public relations man, someone with financial skills, as well as doctors, dentists, school teachers, carpenters, contractors and builders. There are positions on the mission field for skilled people and they can fulfill them far better than someone who has had seminary training. We've only begun to use these resources. There was a time when only psychiatrists and psychologists were considered able to do psycotherapy.

We are beginning to use the resources of people and I think it is a healthy thing. Each of us had abilities that we've never used to the full. If, within the church today, we would all fulfill the calling that we have as members of the body of Christ, whether we are laymen, pastors, doctors or carpenters, to use these abilities to the fullest capacity - something great would happen I believe in the church of today, in the Kingdom of God, in our communities. Then the church would become more like what we have been singing about - "Like a Mighty Army, Moves the Church of God

THOUGHT FOR THE WEEK: When a person gains insight into himself, he finds that the ultimate resources of his spiritual life can help him gain stability and strength. A silent prayer can help a person from slipping into panic, if we only are willing to rely on the God who gives us that strength.

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Character

Continued from page 1

know about these opportunities for their ministers and encourage them to attend. The consistory considered the matter on the basis of whether it would be beneficial to the congregation and whether the minister was interested in going. When it was determined that it would be beneficial and that the minister was interested it was decided to give the minister time out and pay the expenses of sending him to seminary for the final two weeks in January.

The courses offered were on the books of Zechariah, Daniel, and 1 Peter. It was an excercise in 'opening up' the text and seeing it in the larger context of Scripture. For Neerlandia's minister it was a good experience! It was good to sit in class and attempt to follow Dr.Meredith Klive as he lectured at break-neck speed. it was good to be among students representing a number of denominations. I'm convinced that it is a good investment of the part of a congregation.

I'm thankful for being able to have had part in that month of biblical exposition!

Now a few remarks on the merits of such a sabbatical. I would encourage you to consider the mini-sabbatical (one or two weeks per year) for your minister. Here is why.

First the mechanics of the thing. Two weeks each year is not as difficult in terms of arrangements for congregation and minister's family. When the minister leaves for six months or more it becomes a major upheaval I personally would not wish on anyone or any congregation.

And now for a more important consideration. Reading a recent issue of Christianity Today I noticed a plea for more Bible study in our seminaries. There is not enough emphasis on the study of the Bible it is said. This may sound strange to the average christian ear and so the explanation has it that the emphasis falls on the study of original languages, on all kinds of theology, on false religions, but it is largely taken for granted that one knows his Bible by the time he gets to seminary.

And that is a bit how it was in my day in seminary. And now when I look over the seminary catalogue it does not seem to have changed a great deal. And therefore, to be able to take for example a course on Daniel - be it at breakneck speed - is a delight and an encouragement for the preacher! It is not at all luxury. For the minister to turn aside for a week or two and engage in such an activity is good for the congregation!

One thing I have come to the conclusion that in our present system there is more opportunity for the average member in our congregation than for our ministers to grow in spiritual stature. The average member can take far more ministers to grow in spiritual stature. The average member can take far more advantage of the broader ministry of the body of Christ than the minister who has two sermons plus a few other duties per week to attend to. Conferences and retreats and lectures often fall on weekends or on catechism evenings. A mini-sabbatical each year gives him a chance to keep abreast of developments in his field and to develop a healthier spiritual outlook.

Therefore, you owe it to the congregation's well being to consider the mini-sabbatical for your minister.

Canadian Cancer Society Canvas

This month 120,000 people across Canada will be out canvassing for your donation to support the vital work of the Canadian Cancer Society. Join the team effort and give generously. Cancer can be beaten if we all do our part in the fight. Much has been done; there is yet much to be done; there is yet much to do. Be part of a winning team.

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Dialogue with a premier

Continued from page 1

Act takes into consideration the expenses entailed in the field of external affairs.

Thus while the act does not expressly forbid the extension of foreign aid by the provinces, these governments simply do not possess the powers to raise taxation revenues for those purposes. And in light of recent economic difficulties, the need for deficit budgeting in Ontario to meet our existing constitutional obligations, the recent restraint program implemented throughout this government, and our primary responsibility to best serve the interests of all Ontarians, I think you can appreciate the reluctance of this administration to commit the hard-stretched public funds of our citizens to endeavours already pursued by other governmental and non-governmental organizations.

But these factors should not prevent, and certainly have not prevented, our citizens from demonstrating a most generous concern for the well-being of others. In addition to those federal tax revenues to which I have referred, 40 per cent of which, incidentally, are raised in Ontario, the people of this province provide 40 per cent of Canada's voluntary contributions to international assistance organizations. Hence, the imposition of a provincial grant on a dollar-matching basis, in addition to the funds for external assistance already garnered by federal revenues, would in effect constitute a double taxation of our people for the same end.

Vandezande (Aug. 6): You may well be right that the provinces lack the constitutional power to levy taxes for foreign aid purposes. However, this has not prevented the governments of Manitoba, Saskatchewan, Alberta and British Columbia from making grants to reputable Canadian organizations active in the Third World. Why can and do these four provincial governments legally extend foreign aid? Why cannot Ontario copy their good practice?

If the matching grants were made an election issue, the voters would in all likelihood prefer to see the government donate $9 million a year -- the equivalent of what the churches and agencies in Ontario raised in 1975 (less than .07 per cent of Ontario's budget) to help needy neighbours abroad than spend it on useless programs at home.

You and your collegues often boast that Ontario is one of the richest provinces. This being so, what, ultimately prevents the government from showing real solidarity by more generously sharing our embarrassing wealth with a weak and suffering humanity?

Davis (Aug. 13): It is the duty of every government to decide the ways in which to best utilize publicly raised tax revenues. The leaders of the four western provinces are therefore to be congratulated if their jurisdictions are capable of absorbing the outflow of tax dollars represented by their participation in the matching dollar plan.

I would point out, however, that unlike the resource-fed economies of the western provinces, the province of Ontario has developed largely around an industrially-based economy, a base that was severely strained during the difficult period of inflation and unemployment of recent years. As a result of these strains this government has implemented a stringent program of restraint at every level. Over the past three years Ontario has managed to reduce the growth in public expenditure by almost 15 per cent, a significant achievement at a time when inflation increased the costs of nearly all services and materials.

I agree with your belief that we should not "say no to desperate neighbours". I would, however, urge you to recognize the fact that many of our neighbours within our own province have become desperate in light of the manner in which inflation has ruined their financial standing and their basic sense of security.

I do not doubt the sincerity of intent or the genuine concern that motivates your stand on this matter. I do hope, however, that you can appreciate that this government is no less sincere in the belief that it is acting in what it considers to be the best interests of our citizens and our province.

Vandezande (Sept. 24): In your letter of July 27 you strongly contended that Ontario lacks the constitutional power to levy taxes for foreign aid purposes. Yet in your letter of Aug. 13 you offered no persuasive explanation why Manitoba, Saskatchewan, Alberta, and British Columbia can and do legally extend foreign aid and why Ontario cannot copy their good practice. You merely pointed out that the government cannot participate in the matching-dollar plan in support of international aid programs due to a supposedly "stringent program of restraint at every level." You also argue that the government has eased the burden of the provincial debt upon the Ontario taxpayer by increasing a number of taxes and reducing the growth in public expenditure by 15 per cent.

Do you really think the Ontario taxpayers would have objected to a slight tax increase if you at the same time had explained the urgent need for the government to donate $9 million a year -- the equivalent of what the churches and agencies in Ontario raised in 1975 which is less than .07 per cent of Ontario's budget to help needy neighbours abroad?

Please be assured that I do not so much question whether the government is "sincere in the belief that it is acting in what it considers to be the best interests of our citizens and our province" as I wonder about the standard by which you decide what constitutes doing justice -- not only to Ontario's residents but also to the rest of the world's people. It appears to me that your political perspective is narrow and, consequently, your focus of public concern is quite limited, with the unfortunate result that Ontario is not equitably sharing its considerable wealth with the suffering poor in the way we could. Or am I mistaken?

Davis (Nov.2): I realize that to many people, the issue of foreign aid and international development is one which generates a great deal of emotion, often resulting in an emotional rather than a realistic attitude.

Ontario's decision that it was unable to participate in a fund-matching scheme, like that proposed in the brief "A Time to Stand Together", was one which was based upon both the present economic circumstances and our provincial rights, responsibilities and limitations under the British North America Act.

The more important reason was perhaps the constitutional one, although when a proposal is not economically viable, that, too, is an important consideration.

You have indicated that other provinces have entered into fund-matching agreements with international aid organizations, despite the fact that such activity is clearly out of their realm of jurisdiction. You appear to believe that because other jurisdictions have engaged in such activity, there exists an inconsistency in our reasoning which must be explained. If in fact inconsistencies do exist, they in no way reflect upon the decisions of this government. Perhaps, therefore, your questions should more appropriately be put to the premiers of the provinces involved in foreign aid fund matching, as theirs would seem to be the inconsistent decision.

Ontario's decision with regard to this matter does not alter our long-standing policy of providing emergency relief whenever and wherever possible. That policy was most recently demonstrated when the province provided relief supplies to the Italian earthquake victims.

I regret that the government's decision has so obviously upset you. While I can certainly sympathize with your point of view, I believe that our decision was correct and legitimate. Unfortunately, our positions appear irreconcilable. However, I am confident that the people of this province, despite the government's decision, and the trying economic situation, will continue to provide generous individual support for the various non-governmental and church agencies involved in such worthwhile endeavours.

Vandezande (Nov.29): I am not asking that you and your collegues make decisions according to your own or other people's "emotional responses", not even when it involves the deeply human issue of foreign aid and international development. In fact, I am willing to go along with your contention that "elected representatives must make decisions based upon facts, laws, and what is realistically possible." However, precisely because the "facts" tells us that millions of Third World people are in desperate need of aid and precisely because the "laws" have not prevented your government from providing "relief supplies to the Italian earthquake victims" (in keeping with your long standing policy of providing emergency relief whenever and wherever possible), I fail to see why the government cannot match the $9 million in gifts Ontario's churches and relief agencies annually raise to help needy people in underdeveloped countries.

With respect to your repeated claim that the province of Ontario has "no real constitutional authority to engage in foreign relations or to raise revenue, by taxation, to be used for international assistance," I would like to know why the government can and does (rightly) provide relief supplies to the Italian earthquake victims but cannot extend the same kind of aid to suffering peoples in other parts of the world. Is it really impossible to find a legal way of helping these needy Third World neighbours as well?

Davis (Feb. 2, 1977): Your position and that of the government with regard to the decision concerning the brief "A Time to Stand Together" appear to be irreconcilable. The government has made a decision which it feels is correct and responsible and there is nothing I can add to my previous remarks.

Vandezande (Feb. 16): I am very sorry that you chose not to answer the questions I raised in connection with your government's failure to respond promptly and generously to several Canadian churches' joint plea that the province help alleviate the desperate plight of the poor peoples in the Third and Fourth World. It disturbs me and saddens me that you and your Conservative colleagues continue to stick with your decision that today is not "A Time to Stand Together" with our needy neighbours abroad.

Just how is the government's negative decision, which you feel is "correct and responsible" going to help bring about justice for the poor? You tell me that our respective positions are "irreconcilable", but just how are those words going to help a hungry humanity. Shouldn't we all, including the government, be 20th century equivalents of the good Samaritan? Shouldn't we at least show our compassion for the oppressed peoples of our time by insistng on just international trade policies?

Please, Mr.Davis, reverse your stand for the sake of neighbours in real need. How about an announcement pledging the government's financial support of bona fide programs aimed at eliminating hunger and poverty the world over? Such a public declaration of generous government grants for food aid would be particularly appropriate if it were made during the current Ten Days for World Development (Feb. 11-21).

"Shouldn't we all, including the government, be 20th century equivalents of the good Samaritan? Shouldn't we at least show our compassion for the oppressed peoples of our time by insisting on just international trade policies?" -Vandezande

"This government is sincere in the belief that it is acting in what it considers to be the best interests of our citizens and our province."

Davis

Zachtmoedigheid

Paulus stapelt de ene openbaring van geestelijk leven op de andere. Het wordt een grote ''last'', het is een uitgebreide opgave die de apostel als een vrucht des Geestes ''eist'' van de gelovigen.

Gods gaven zijn ook opgaven. Het is een vrucht des Geestes als we zachtmoedig zijn, en tegelijkertijd een opdracht om zo te leven.

Zachtmoedigheid is ook al een woord, net als lankmoedigheid, dat we eigenlijk niet meer in de gewoner
, dat we eigenlijk niet meer in de gewone omgangstaal gebruiken. Het is een echt Bijbels woord geworden. Toch is het een woord dat we moeten kennen, en in ons leven moeten uitbeelden. Maar dan moeten we ook weten wat het eigenlijk betekent.

Waaraan denkt u als u het woord zachtmoedig hoort? Wat zijn eigenlijk zachtmoedige mensen? Zachtmoedige mensen zijn mensen, die weinig eisen stellen, die spoedig tevreden zijn. Mensen, die zich gemakkelijk schikken in een gegeven situatie. Ze zijn vergevingsgezind, toegeeflijk. Ze zullen niemand expres kwaad doen. Als er iets is aan te merken, nemen zij de schuld wel op zich. Ze gaan rustig hun gang. Het zijn van die aardige mensen, gemakkelijk in de omgang.

Het is natuurlijk de vraag of dat alles bedoeld wordt door het oorspronkelijke woord dat Paulus gebruikt. Een professor, die een meester is in de griekse taalm schrijft: dit woord is wel het meest onvertaalbare woord in het griekse nieuwe testament. Het heeft wel drie meningen, en wordt op verschillende wijzen vertaald. De eerste bedoeling is dat men zich wil onderwerpen aan de wil van God. En dan: de geaardheid van iemand die niet te trots is om iets van een ander te leren. Maar vooral: attent, kies, zorgzaam, weloverwogen (considerate).

Het woord ''zachtmoedigheid'' wordt echter ook vertaald door minzaam, nederig, bescheiden. Een griekse wijsgeer beschrijft een man die altijd op de rechte tijd boos is en nooit op een verkeerd moment als een zachtmoedig man! Het is dus iemand die zijn temperament onder controle heeft. Het woord wordt dan ook gebruikt in verband met dieren die getemd worden. Een dier temmen is een dier zachtmoedig maken. Het onderwerpt zich aan de wil van de meester!

Paulus roept ons op om zachtmoedig te zijn. Nu, u begrijpt, dat is nog al wat. Het betekent dat u zich wilt onderwerpen aan de wil des Heren, dat u uw gedachten wilt gevangen geven aan het evangelie, dat u vraagt om genade om het beeld van Christus te vertonen, die als Hij gescholden werd niet terug schold en als Hij leed niet dreigde.

Och, van nature willen we ons laten gelden tegenover anderen, onszelf handhaven tot en met. We werken vaak met onheilig vuur. We willen ons recht hebben. En het is genade als we de Here Jezus horen zeggen: leer van Mij, dat Ik zachtmoedig ben en nederig van hart zijn. Niet te hoogmoedig zijn om het Woord van de Here Jezus, het evangelie aan te nemen. Dat is het wat Jacobus zegt: Ontdoe u van slecht gedrag en kwade gewoonten, en aanvaard nederig, zachtmoedig de boodschap die in uw hart is uitgezaaid en die u kan redden. Wees zachtmoedig en nederig van hart.

Wie zijn eigen hart kent, weet dat we nooit in eigen kracht zo kunnen leven. De Heilige Geest moet in ons werken. En daar moet om gebeden worden.. Heel wat ruzies in de gemeenten, heel wat ongenoegen in de gezinnen, heel wat onvrede in ons eigen leven, zou tot het verleden vehoren, als we eens wat meer over onze.kant konden laten gaan. Maar dat kunnen we niet, want we zijn van nature vaak geen zachtmoedige mensen. We zijn nog zo vaak vleselijk, in plaats van geestelijk, geleid door de Heilige Geest.

Zachtmoedigheid is echter geen zwakheid. Het is integendeel een kracht. Het kost wat om niet driftig te zijn, en inschikkelijk (considerate), om je zelf te verloochenen, om niet op te staan tegenover God, je naase de andere wang toe te keren.

Jezus zegt echter: zalig zijn de zachtmoedigen! Dat zijn zij die hun eigen wil door Gods Geest hebben laten ombuigen naar de wil van God. Zij waren niet te trots om zich door de Heiland te laten onderwijzen.

J.VanHarmelen

Het gouden jubeleum van de 'Rudolphstichting'

In de Gelderse vallei, op de grens van het Utrechtse, niet ver van Barneveld en Amersfoort ligt het jeugddorp 'De Glind', dat in de loop van dit jaar mag terug zien op vijftig jaar zegenrijke arbeid. Men besteedt daar in opdracht van de Gereformeerde Kerken dagelijkse zorg aan kinderen die thuis in probleemsituaties zijn geraakt.

De Rudolphstichting heeft twee armen. In het Jeugddorp wordt de verzorging en opvoeding geboden aan 170 meisjes en jongens van alle leeftijden, zowel in 7 groepshuizen als in 23 pleeggezinnen, die in daarvoor bestemde woningen in het dorp wonen. De voogdijafdeling biedt hulp en begeleiding aan ruim 100 pupillen, die overal in het land verspreid woonachtig zijn. Beide armen omvatten zo een groot stuk gereformeerd jeugdwelzijnswerk.

Tijdens de gehouden jaarvergadering in 1976 hebben een aantal diakenen het initiatief genomen om ter gelegenheid van het 50-jarig bestaan, dat op 8 juni 1977 zal worden herdacht, de jubilaresse een geschenk aan te bieden. Daartoe is de actie ''Dubbel Gouden Dak'' in het leven geroepen om het bouwbedrag voor een nieuwe pleeggezinswoning in het Jeugddorp bijeen te brengen. Men beschikt reeds over 23 van deze woningen.

De Rudolphstichting wil echter met dit geschenk niet alleen haar werk verbeteren. Met instemming van het Algemeen Diakonaal Bureau te Leusden wordt de helft van het totaalbedrag geschonken aan een zusterinstelling die in moeilijke omstandigheden verkeert: het protestants jeugdcentrum 'Casa Materna' te Napels, geleid door Ds. Emanuele Santi en Dr.Teofilo Santi.

Casa Materna bestaat ruim 70 jaar. Naast de in dit huis verblijvende 150 kinderen, komt dagelijks meer dan het dubbele aantal naar het centrum voor het zo noodzakelijke schoolonderricht, terwijl deze kinderen dan tevens een warme maaltijd krijgen. In de stad Napels zelf nam de familie Santi ook nog het initiatief tot het opzetten van een eigen vormingsproject, 'Casa Mia.'

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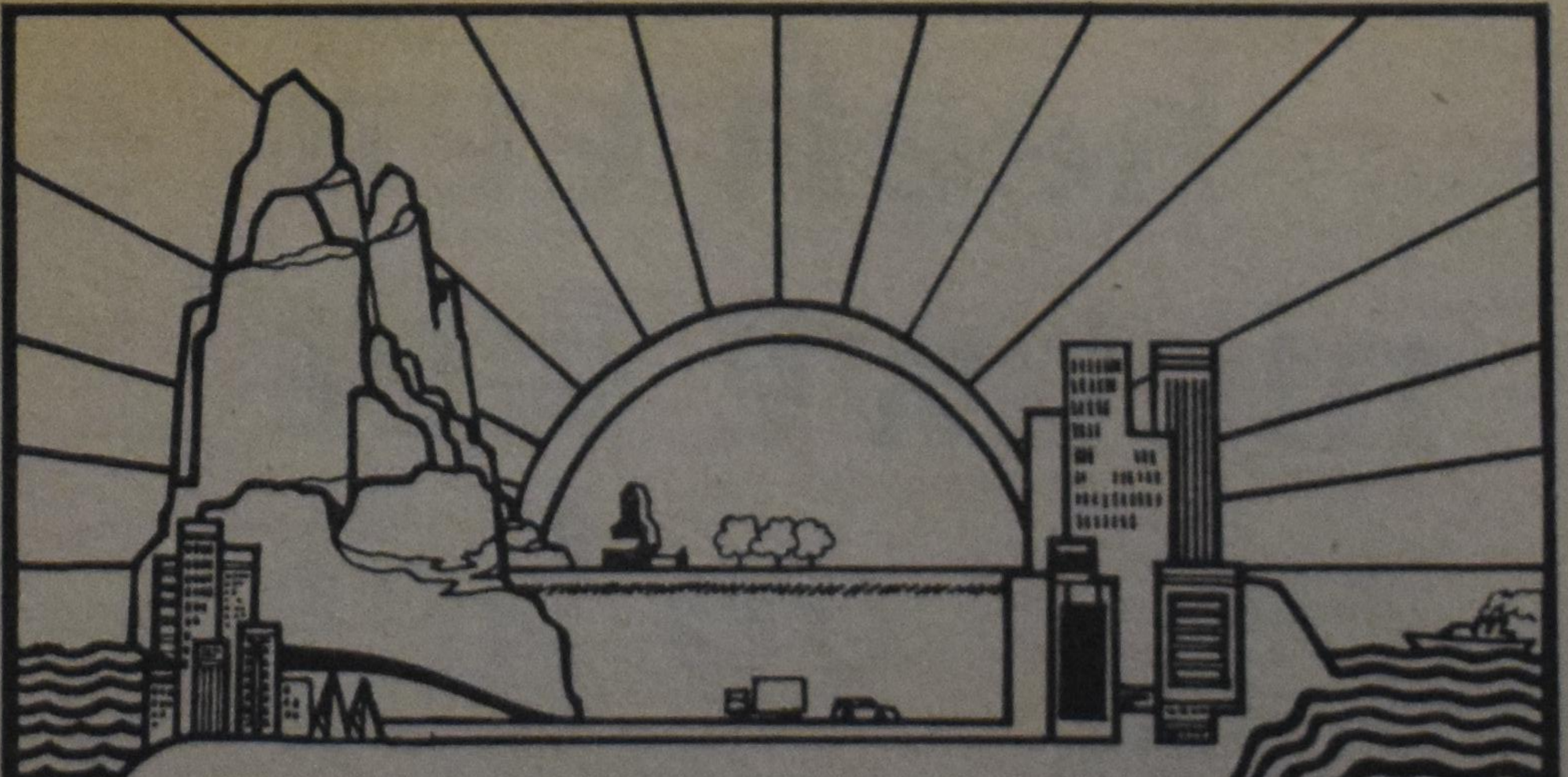


...en Canada behoort bij u

Canada is uw land. Elke provincie, elke stad, elk dorp. De Atlantische Provincies in het Oosten, onze fascinerende Nationale Hoofdstad, de geweldige Rockies en daarachter het Westen.
Een land van magnifieke natuurlijke schoonheid; van eenvoud en simpele vriendelijkheid; met een reeks van vakantie genoegens dat geen ander land kan aanbieden
Leer dit jaar een ander gedeelte van uw Canada kennen. Vraag uw vrienden en familie uit 'the old country' over om uw genoegen en uw trots te delen

Canada
Je van het!

Canadian Government Office of Tourism Office de tourisme du Canada

Overgenomen uit Canadian Scene

Canada zorgt voor haar bejaarden

Iedereen van 65 jaar of ouder, die lang genoeg in Canada heeft gewoond, heeft, ongeacht zijn of haar financiele situatie, recht op een Old Age Security Pension (OAS). Iedere bejaarde heeft ook recht op een aanvullend pensioen - The Guaranteed Income Supplement (GIS) - als hij of zij vrijwel geen andere inkomsten hebben. Er is een Spouse's Allowance beschikbaar als een echtpaar moet leven van het pensioen van een van de twee echtelieden en als de andere echtgenoot(e) tussen de 60 en 65 jaar is.

Het ouderdomspensioen

Om hiervoor in aanmerking te komen hoeft u zich niet uit het arbeidsproces terug te trekken en u behoeft geen Canadees staatsburger te zijn. De maandelijkse pensioen toelage bedraagt $141.34. Dit bedrag wordt iedere drie maanden herzien in verband met de stijgende kosten van levensonderhoud. Als de kosten van het levensonderhoud dalen, dan blijft het pensioen bedrag gelijk.

U komt voor dit pensioen in aanmerking als u, voorafgaande aan uw aanvraag, tenminste 10 jaar in Canada hebt gewoond; of als u na het bereiken van de 18-jarige leeftijd, en voorafgaande aan de bovengenoemde 10 jaar, minstens drie keer zo lang in Canada hebt gewoond als het totaal van de perioden van afwezigheid en als u het laatste jaar voor uw aanvraag in Canada hebt gewoond; of als u na het bereiken van de 18-jarige leeftijd in totaal minstens 40 jaar in Canada hebt gewoond, ook al woont u bij het bereiken van de 65-jarige leeftijd in het buitenland.

Het indienen van uw aanvraag

U kunt een aanvraagformulier verkrijgen bij het Regional Old Age Office in de hoofdstad van uw provincie, op het postkantoor of bij het Canada Pension Plan Office. Het ingevulde en ondertekende formulier moet in de daarvoor bestemde envelop gestuurd worden aan het Regional Old Age Security kantoor van de hoofdstad in uw provincie. Als u niet in Canada woont kunt u het formulier sturen naar het kantoor in de provincie waar u het laatst hebt gewoond.

Uw geboorte- of doopbewijs dient ingesloten te worden.

Vervolg op pagina 11

Canada heeft een nieuwe wet op het staatsburgerschap

Het werd van kracht op 15 februari 1977.

De dag waarop u uw Canadees Staatsburgerschap verkrijgt, met alle voorrechten en verplichtingen daaraan verbonden, zal voor u een dag wezen om trots op te zijn.

De nieuwe Wet op het Staatsburgerschap brengt geen verandering in de positie van hen die reeds Canadees Staatsburger zijn.

Gearriveerde emigranten die staatsburger willen worden zullen geinteresseerd zijn in de volgende wijzigingen onder de nieuwe wet:

1. Vrouwen en mannen worden gelijk behandeld - ongeacht hun echtelijke staat.
2. Aanvragers moeten drie jaar in Canada gewoond hebben.
3. De meerderjarigheidsleeftijd is 18 jaar.
4. Aanvragers van alle landen worden gelijk behandeld.

Evenals in het verleden is er een contributie voor aanvragers, maar ambtenaren van het Ministerie van de Staatssecretaris zullen kosteloos informatie verstrekken en assistentie verlenen bij het invullen van uw aanvraagformulier.

Voor meerdere informatie gelieve u te schrijven of een bezoek te brengen aan het dichtsbijzijnde Gerechtshof voor het Canadees Staatsburgerschap.

U kunt ook contact opnemen met:
De Ambtenaar voor het Canadees Staatsburgerschap
130 Slater Street
Ottawa, Ont.
K1A OM5

Secretary of State | Secrétariat d'État
John Roberts Minister | John Roberts Ministre

Canada zorgt voor haar bejaarden

Vervolg van pagina 10

Als u dat niet hebt en u weet niet hoe u daar aan moet komen, leg dat dan uit in het formulier en sluit een ander bewijs in van uw leeftijd, zoals een trouwbewijs, een krantenbericht, een militair rapport, e.d. Het Regional Old Age Security kantoor is gaarne bereid u hiermee te helpen.

U dient zes maanden voor het bereiken van de 65-jarige leeftijd uw formulier in te dienen, zodat men tijd genoeg heeft de gegevens te controleren.

Betalingen aan adressen in het buitenland

Als uw aanvraag wordt goed gekeurd dan hebt u ook als u in het buitenland woont, recht op een doorgaand pensioen, vooropgesteld dat u na het bereiken van de 18-jarige leeftijd tenminste 20 jaar in Canada hebt gewoond, als dat niet het geval is dan wordt het pensioen u voor slechts zes maanden toegezonden.

Deze regels moeten niet verward worden met de zg. residence requirements waaraan u moet voldoen om recht te hebben op een pensioen.

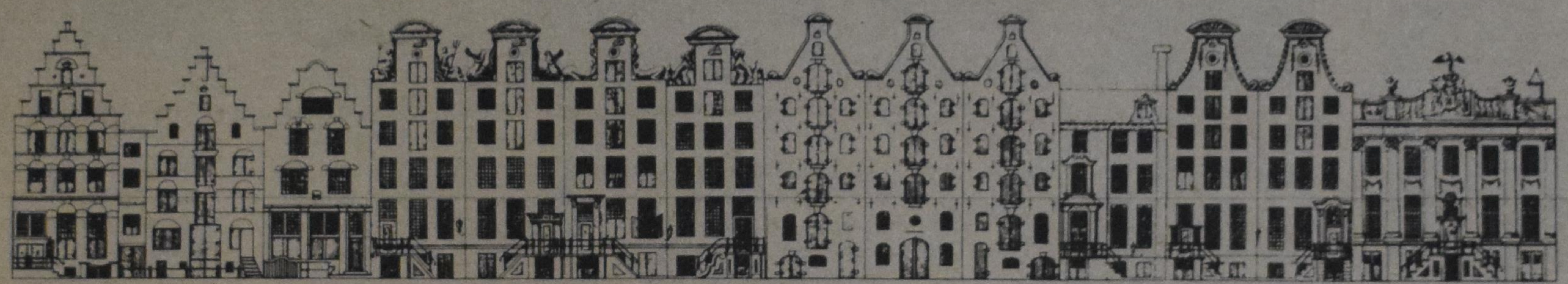
U kunt in beroep gaan

Als u van mening bent dat u niet fair behandeld bent dan kunt u in beroep gaan. Vertegenwoordigers van het Old Age Security Office zijn graag bereid u hiermee te helpen. Op verzoek kunnen zij u thuis bezoeken om u op de hoogte te brengen van de hierop betrekking hebbende wetten.

Guaranteed Income Supplement

Alleen zij die een Old Age Pension ontvangen, hebben recht om een Guaranteed Income Supplement aan te vragen. Dit supplement garandeert pensioengerechtigden een totaal maandelijks inkomen van $240.47 voor alleenwonenden of $229.37 per persoon voor getrouwden, vooropgesteld dat beiden een pensioen ontvangen. Men heeft hierop alleen recht als men naast het Old Age Pension geen of vrijwel geen andere inkomsten heeft.

U kunt een aanvraag formulier verkrijgen bij het Regional Old Age Security Office in de hoofdstad van uw provincie. Dit supplement moet ieder jaar opnieuw aangevraagd worden omdat het op het inkomen van het voorafgaande jaar gebaseerd wordt. Ieder jaar ontvangt men automatisch een nieuw aanvraag formulier en dit dient dan onverwijld ingevuld, ondertekend en teruggezonden te worden.



Nieuw! Lagere Charter Tarieven naar Amsterdam

U kunt nu vliegen op een normale KLM of CP Air vlucht tegen speciale lage prijzen! Geen redenen meer om per charter te vliegen! Hier zijn de voordelen van deze nieuwe tarieven:

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* **U KUNT VERTROUWEN** op KLM en CP Air vluchten of er nu veel of weinig passagiers zijn. Geen risico's dat de vlucht wordt geannuleerd door gebrek aan passagiers.

Bekijk deze CCF tarieven goed—

22-45 dagen	2 Juni tot 22 Juni	$409
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* **U KUNT BESPAREN** in vergelijking met andere tarieven. Bij voorbeeld: er is geen extra weekend toeslag! **U bespaart nog meer** als u met kinderen reist. Een gezin met twee kinderen tussen 2 en 12 jaar, reizende tussen Toronto en Amsterdam in juli kan niet minder dan $98 per kind besparen - **een totaal van $196**** in vergelijking met charter tarieven. Kinderen onder de 2 jaar reizen vrij.

* Charter tarieven gelden alleen voor een retour Amsterdam. U moet tenminste 2 maanden voor de vertrekdatum boeken en $50 storten, welke niet opeisbaar is. Volledige betaling is vereist 45 dagen voor de vertrekdatum, daarna geldt een $100 opzegginsboete.

* De duur van uw trip (14-45 of 22-45 dagen) is exclusief de vertrekdag.

* Canadian Air Transportation Belasting (max.$8 p.persoon) is nog niet berekend.

MAAR ALSTUBLIEFT—BOEK VROEG

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* Deze geweldige tarieven, van te voren gekocht, zijn onderworpen aan de goedkeuring van de Regering.

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Overgenomen uit NRC Handelsblad

Modernisering van hofhouding vergt flinke ingrepen

Door Dr. An Salomons

Het tijdstip nadert waarop koningin Juliana de kroon aan prinses Beatrix zal overdragen. Niemand vermoedelijk die zich daar duidelijker rekenschap van geeft dan de Koningin zelf. Aanduidingen wanneer dat zal gebeuren, zijn er vooralsnog niet. Voor zichzelf zal koningin Juliana al wel de beslissing hebben genomen. Het ligt voor de hand dat zij in ieder geval wil wachten totdat de Lockheed-affaire min of meer is vergeten en de nieuwe regering een behoorlijke aanloop heeft genomen. Intern is er al een begin gemaakt met de grondige reorganisatie en modernisering van de hofhouding. Zolang het grootste deel van het Nederlandse volk de constitutionele monarchie verkiest boven enig alternatief, behoort die perfect te functioneren. Dat wordt in koninklijke kringen duidelijk beseft, zeker op Drakensteyn. Tevens beseft men, dat daarvoor een moderne bedrijforganisatie absoluut noodzakelijk is, die niet minder professioneel mag worden opgezet dan ieder ander bedrijf dat een paar honderd werknemers in dienst heeft. Tot nu toe lag dat even anders. De Koningin is omgeven door een aantal uiterst toegewijde en trouwe figuren, wier families zich meestal generaties lang gevoelig toonden voor dit soort roeping. Maar dit is niet toereikend in een tijd dat ook een dynastie zich moet kunnen verkopen en in de concurrentiestrijd mede

De verhuizing van prinses Beatrix en prins Claus naar Huis ten Bosch maakt een begin van de centralisatie van de hofhouding mogelijk.

afhankelijk is van het imago dat zij weet op te bouwen. Geen efficiente secretariaten, die snel en geruisloos terzake komen. Geen gesprekspartners van niveau voor wie contact wil opnemen met het Koninklijk Huis. Geen onafhankelijke geesten die de Koningin van realistisch advies dienen. Ook geen computer, waaruit je binnen seconden de optimale procedure kunt trekken voor als de Koningin wordt gegijzeld of de Prins met zijn Fellowship zou neerstorten. Het pleit in ieder geval voor de innerlijke kracht van een bedrijf dat het zich zo lang zonder dat alles heeft kunnen handhaven.

Vanzelfsprekend zal Beatrix inspraak moeten krijgen bij de benoeming van nieuwe jonge krachten. Zij wil duidelijk niet worden opgezadeld met lieden van het lieve, maar wereldvreemde soort. Zij heeft bovendien een man die jarenlang zelf in het ambtelijk apparaat heeft gezeten en drommels goed weet hoe belangrijk het is dat zo'n machine gesmeerd kan draaien.

De hofhouding is in zeven afdelingen opgesplitst: de secretariaten, het bureau van de hofmaarschalk, de paleizen en stallen, de personeelschef, het militaire huis, de houtvesterijen en de thesaurie. De grootmeester zou als top van deze piramide voor de overkoepeling moeten zorgen.

Met de modernisering van de secretariaten - zes in getal: de Koningin, de Prins, Beatrix en Claus, Margriet en Pieter - wordt op het ogenblik een begin gemaakt. Er moet een centrale codering komen. De archieven moeten zodanig worden gerationaliseerd, dat zij binnen enkele minuten elk gewenst stuk kunnen produceren. Er is een hechte samenwerking nodig tussen de verschillende secretariaten onderling.

De aangekondigde verhuizing van het prinselijk paar naar Huis ten Bosch in Den Haag zal bovendien een centralisatie mogelijk maken die grote financiele maar ook psychologische voordelen biedt. De afstand van Den Haag naar Soestdijk blijkt in de praktijk tijdrovend en omslachtig te zijn. Bezoekers moeten met hofauto's worden afgehaald, zij worden door hoflieden begeleid, van wie zij dus een uur lang hofpraatjes moeten aanhoren. Als de toekomstige koningin in Den Haag gaat wonen, maakt zij het de mensen heel wat gemakkelijker gauw even bij haar binnen te wippen.

Het bestek voor de verbouwing van Huis ten Bosch, dat sinds mensenheugenis alleen als ontvangstpaleis heeft gediend, is in september a.s. klaar. Het paleis zou dus betrokken kunnen worden tegen de tijd dat de oudste zoon van het prinselijk paar naar de middelbare school gaat. Dat is in 1979. In datzelfde jaar wordt de Koningin 70 jaar.

Het voorbereidende werk voor de reorganisatie zal dan moeten zijn afgesloten. De opvolger van Van Lynden zal als nieuwe grootmeester die reorganisatie moeten inleiden. Hij zal Beatrix een goede start als koningin moeten kunnen garanderen.

DE KEUS VAN 'T SMALLE PAD 26

een vervolgverhaal door Gé Verhoog

11

Nu lacht Klaartje voluit. "Dat zei Paulus - maar de dominee zegt altijd dat we alles in het raam van de tijd moeten zien - in die tijd was de vrouw eigenlijk een soort slavin, maar dat gaat over, hoor moeder! U moet eens lezen, wat ze hier en daar doen, de vrouwen komen op voor hun rechten -"

"Rechten?" herhaalt moeder, "die hebben wij niet - vrouwen hebben alleen plichten."

Klaartje steekt haar vuist in een sok, die ze moet stoppen. "Ik heb m'n ogen en oren niet in de zak," zegt ze, "er is wat gaande en we zijn geen slavinnen. Waarom mogen wij niet denken aan moeilijke zaken? Waarom zeggen de mannen dat zij alleen verstand hebben van zaken?"

Nu liggen de breipennen werkeloos in moeders har[illegible]n. "Klaartje, ik wil niet dat je zulke dingen zegt - hoe kom je aan die wilde gedachten en rare verzinsels?"

"De mevrouw van de dominee durft meer dan u - ze vertelt me veel van die dingen in de stad en in Engeland en zo - de dominee geeft haar groot gelijk." Ze legt even haar armen op tafel. "Moeder, u verraadt uzelf ook vaak; u denkt niet altijd dat u bent als Sara, hem noemende haar heer. Heb ik gelijk of niet?"

Een kleur verwart moeder - die Klaartje. Heeft het kind gelijk? Kan ze het helpen, kan een vrouw, een huismoeder het helpen als ze haar eigen gedachten heeft? Ze staat toch niet op vergaderingen te redeneren maar houdt de gedachten binnen de vier muren van haar woning; je kunt je gedachten niet het zwijgen opleggen.

"Moedertje, heb ik gelijk of niet?"

"Acht, malle meid, ga eens koffie zetten - ja, ja - je hebt wel een beetje gelijk maar laat je vader het nooit merken - het is niet goed als we zo eigengereid willen zijn."

"Eigengereid?" verbaast Klaartje zich, "hou toch op, moeder! We willen op ons eigen terrein wat te zeggen hebben - dat is niet eigengereid!"

De breipennen tikken wild tegen elkaar. Het stormt in moeders hoofd: is dat Klaartje? Ja - ze is altijd een vrolijk ding geweest en een flapuit, maar die ideeen.... "Praat er alsjeblieft niet met vader over," zegt ze samenzweerderig, "dan zou je bij de dominee vandaan moeten en dat is niet prettig voor je."

"Kijk wel uit," zegt Klaartje grondig; ze voegt er niet aan toe, dat ze het dagelijkse praatje met Kobus niet wil missen, Kobus met z'n bruine ogen en wilde bruine haardos, Kobus, de zoon van de koster van de Hervormde kerk.

In een juichstemming is Verbeek thuisgekomen; het was een rijke avond bij Klaas Bley. Ze hebben vrijuit gesproken over de stap, die Verbeek heeft gezet en Klaas Bley is verheugd dat Verbeek eindelijk de vrijmoedigheid heeft gevonden over te stappen naar de Gereformeerde Kerk.

"De Here heeft alles wel gemaakt," zegt Verbeek, als hij in de kleine woonkamer zit. "Wat een rijke avond hebben wij ontvangen; ik kon vrijuit spreken van Gods genade en de ruimte die mij door God is gegeven. Ik heb niet anders gekund, vrouw - we zijn nu op de weg, die ons voldoening en vreugde schenkt."

Vrouw Verbeek had instemmend geknikt. "Dat het zo kan en moge blijven," zei ze zacht, "de Here is zo goed."

"Ik beleef de toppen van het geloof," zegt Verbeek, "dan ben ik zo rijk en zo vrij - maar dan komt straks weer de terugval - de satan, die mij wil vertellen dat ik mij niet blij en verheugd heb te maken."

"Laat dit toch los," raadt vrouw Verbeek met klem. "Man, laat je toch niet telkens in de twijfel sleuren! De Here heeft het gezegd in Zijn Woord: niemand kan je uit Zijn hand rukken - geloof het toch eens!"

"Ja, ik geloof het wel," zegt Verbeek, "maar dan voel ik me weer als de zondaar - wie zijn wij, vrouw? God is zo oppermachtig, zo hoog en zo groot - wie zijn wij? Komen wij wel voldoende in de schuld? Onze hoogmoed maakt vaak denkbeelden, dat wij Gods kinderen zijn, maar o, wat zijn we er vaak ver van af!"

Vrouw Verbeek schudde haar hoofd. "Ik begrijp je niet," zei ze. "Je komt jubelend thuis na een rijk gesprek, je weet dat God je genadig is en je hebt ervaren dat God elke dag Zijn goedertierenheid opnieuw over ons uitstort, en dan - pardoes - zit je weer in de zorg en twijfel. Dat begrijp ik niet. Gods Woord is waar!"

"Ja, maar onze schuld is ook waar."

"Je hebt het vaak over het schild des geloofs," zegt vrouw Verbeek. "Je houdt het schild des geloofs toch nog in je handen? Wat kan er dan nog gebeuren bij aanvallen van de satan?"

Verbeek zwijgt even. Deze avond was rijk - maar die verantwoordelijkheid, het straks afleggen van rekenschap tegenover de Almachtige. "Als wij verheugd zijn moeten we juist oppassen," zegt hij nadenkend. "Toen ik laatst enkele dagen ziek was, wist ik de Here dicht aan mijn ziekbed! Ik had een rijk gezegend ziekbed: De Here was dicht bij mij en de vijand buiten de poort."

"Maar houdt dit dan in gedachten," beklemt vrouw Verbeek, "als de Here dan zo dicht bij je is, dan zal Hij bij je blijven! God is immers getrouw!"

Classified Advertising

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Marriages & Engagements	$8.00
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99 NIAGARA STREET,
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L2R 4L3

Births

DOUMA: With thankful hearts to God, William and Betty Douma announce the safe arrival of their first child, a son, MICHAEL RYAN, on March 7, 1977. Twenty-sixth grandchild for Mr.& Mrs.H.Douma and thirty-first grandchild for Mr.& Mrs.K.Gritter. R.R.#3, Wellandport, Ont. L0R 2J0.

LAMMERS: Ron and Linda Lammers (nee Verkaik) are happy to announce that God has blessed them with the miracle of another birth. They welcomed MEAGAN MARIA on Feb. 20, 1977. A sister for Rachel and Jenna. R.R.#3, Fenwick, Ont. L0S 1C0

VANDERHEIDE: "With joy and thankfulness to God we announce the birth of our son JONATHAN GERALD, born February 25,1977. A brother for Yvonne, Ronnie, Jill Greatful parents: Sytze and Anne VanderHeide.
7th grandchild for Mrs.J. Vander Heide and 10th grandchild for Mr. & Mrs. H. Bloemberg, London,Ont. 2049 Trafalgar St., London, Ont.

VOGELAAR: Rene and Jean Vogelaar thank God for the safe arrival of their daughter ELIZABETH JEAN (Lisa) on March 12,1977
8th grandchild for Mr.H. Vogelaar, Cambridge,Ont.; 1st grandchild for Mr. & Mrs. Nymeyer, Cambridge, Ont.; 18th greatgrandchild for Mrs. B. Nymeyer, Cambridge, Ont.; 5th greatgrandchild for Mr. & Mrs. Gerrit Vander Sleen, Pembroke, Ont.
24 Crombie St., Cambridge, Ont.

SPOELSTRA: Fred and Fran (Hogeterp) thank the Lord for the precious gift of another healthy child, MYLANA ROSE, born on Feb.20, 1977. A beautiful little sister for Philip and Rachel. A granddaughter for Mr. and Mrs. P. Hogeterp of Hagersville and Mr. and Mrs. P. Spoelstra of Hamilton. A great-grandchild for Mr. and Mrs. A. Visser of Simcoe,Ont.
Group C, Box 8, R.R.3, Hamilton, Ont. L8V 4L3.

ZWART: We praise the Lord for the miracle of new life and thank Him for MARK EDWARD, born on March 5, 1977. A son for Gerald and Grace Zwart; a brother for Dirk and Jodie.
R.R.3 Carrying Place, Ont.
30th grandchild for Mr. & Mrs. D. Zwart, 13th grandchild for Mr. & Mrs. E. Reinders.

Marriages

BLIJLEVEN-WAMSTEEKER: Mr. & Mrs.Len Blijleven are happy to announce the forthcoming marriage of their daughter LEAH MARIAN to REX LEONARD, son of Mr.& Mrs. Abraham Wamsteeker.
The wedding will take place D.V. April 16, 1977 at 3 p.m. in the Maranatha Chr. Ref. Church, York. Rev. De Jong officiating.

Marriages

BERGMAN-EGGINK: Mr. & Mrs. Egbert Bergman of R.R.3, Caistor Centre, are happy to announce the forthcoming marriage of their daughter DORENE to MR. BERT EGGINK, son of Mr. & Mrs. Geert Eggink of R.R.1, Jarvis, Ont.
The wedding ceremony will take place D.V. on April 2,1977, in the Riverside Chr. Ref. Church of Wellandport, Ont. Rev. J.D. Tangelder officiating.

Anniversaries

1932 1977
Aalten Frankford
With joy and thankfulness to God, on March 31,1977 we hope to celebrate with our parents and grandparents

GERHARD WILLEM HOFTYZER
and
ALEIDA HOFTYZER -Veldhuis

the occasion of their 45th wedding anniversary. We thank the Lord Who has blessed them all these years, and it is our prayer that our Heavenly Father will continue to give His blessings and care in the years to come.
Their children:
Belleville,Ont.: Bert & Margaret Hoftyzer
Moorefield,Ont.: Ralph & Elly Hoftyzer
Frankford,Ont.: John Hoftyzer
Belleville,Ont.: Dora & Hilbert De Boer
Wim & Wilma Hoftyzer
Gallup,N.M. U.S.A.: Joanne Hoftyzer
New Glasgow,N.S.: Alida & Albert Dreise
Frankford,Ont.: Gerard & Lilly Hoftyzer
Albert & Tina Hoftyzer
and 24 grandchildren.
Open House will be held in Maple View Community Hall, R.R.1, Frankford on Sat. April 2 from 2 - 4 p.m. & 7 - 9 p.m.
R.R.1, Frankford, Ont.

1952 1977
March 20
"And walk in love, as Christ has loved us. Eph. 5:2a
Soli deo Gloria. In thankfulness to our Covenant Father, we would like to announce the 25th wedding anniversary of our parents and grandparents

GARRETT DE VRIES
and
ANDREA DE VRIES nee Druyf

to be celebrated the Lord willing on March 20, 1977
We pray that the Lord will continue to bless and guide them in the years to come. With love and congratulations from their children and grandchildren.
Barrie,Ont.: Marjory&Gerald Veen; Kathy, Stephanie
Sioux Center,Iowa: Evelyn
Brampton,Ont.: Jack & Jeannie; Mary Ann, Terry George, Lisa Andrea
Open house March 26 from 2-4 pm. at the Second Chr. Ref. Church, Steeles Ave.W., Brampton.
Home address: 25 Jessie St., Brampton, Ont. L6Y IL5

1952 1977
On March 26,1977 the Lord willing we hope to celebrate with our parents

JOHN & GERDA DE BOER
nee De Jong

their 25th wedding anniversary.
We pray that the Lord will continue to bless and keep them in years to come, for each other and for us.
Love from their children
John and Raymond,
Christina, Henny and Mary
Open house will be held on Saturday, March 26,1977 D.V. from one through four p.m. in the Ladner Chr. Ref. Church Hall.

Anniversaries

Zwolle,1937 Chatham,1977
On March 23,1977, the Lord willing, we hope to celebrate with our parents and grandparents

GERRIT JAN BRINKMAN
and
ALBERDINA MARIA BRINKMAN
nee Hultink

their fortieth wedding anniversary.
In all thy ways acknowledge Him and He shall direct thy paths.
Prov. 3:6
We thank God for the years they have had together and pray that the Lord will continue to bless them in the years to come.
Their thankful children and grandchildren
Chatham,Ont.: John and Edith Brinkman; Michael, Christine, Angela and Jonathan
Chris Bouwmeester; Debbie, David and Michelle
Peter and Willy de Jonge; Kim, Ken and Tammy
Henry and Jeanne Brinkman; Tracy
Joe and Irene Brinkman; Lisa and Lee J.
Open house will be held on Wednesday, March 23,1977 from 7 o'clock until 10 o'clock at the Canadian Ref. Church Hall on McNaughton Ave., Chatham.
Home address: 258 McNaughton Ave., Chatham,Ont., Apt. 105.

Harlingen Brampton
1952 1977
And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.
Col. 3:14,15
On March 31, 1977, we hope to celebrate, the Lord willing, the 25th wedding anniversary of our parents and grandparents

PETER KUIPER
and
CHRISTINA KUIPER nee Veltman

We are thankful, with our parents, and pray for God's continued guidance in the years to come.
Scarborough: Ann & Inge Boone; Jeremy
Brampton: Walter Kuiper
Open house will be held on Friday April 1, 1977, from 8-10 p.m. in the Second Chr. Ref. Church at Steeles Ave. in Brampton.
36 Benton St.,Brampton

Hardenberg,Ov. Canning,N.S.
Holland Canada
25 years
The Lord willing, on March 28,1977 we will celebrate the 25th wedding anniversary of our parents

HENK WITTENBERG
and
DENA WITTENBERG-nee Gerrits

We thank the Lord for such loving and understanding parents. That He may continue to bless them is our prayer.
Hedy and Brian, Bernard, Ann, Diane, Dennis
Canning, R.R.5, Kings-Co., N.S.

Sneek Burlington
1952 1977
With joy and gratitude to God we celebrated on March 10,1977 the 25th Wedding Anniversary of our parents and grandparents

WILFRED MARTENS
and
DOROTHY MARTENS
nee Wiersma

Their thankful and loving children
Hamilton: Ralph & Janet; Randy
Burlington: John
Mary
Florence
356 Henderson Rd., Burlington, Ont. L7L 2P7
Psalm 34:8

Anniversaries

Amersfoort Hamilton
1937 1977
On March 17,1977 we hope to celebrate the 40th Anniversary of our parents and grandparents

ADRIAN KOOL
AND
CORRIE KOOL nee VanderMey

May God spare them for each other and for us for years to come.
Their thankful children:
Hamilton: Nellie & John
Jerry & Marg
Smithville: Art & Marilyn
Vancouver: John & Eileen
Fort McMurray: Ineke & Doug
Hamilton: Corrie
Winnipeg: Wessel
and grandchildren
872 Upper Gage, Apt.601, Hamilton, Ontario.
There will be Open Hpuse in the basement of the Mount Hamilton Chr. Ref. Church on Monday, March 21, 1977 - 7:30 - 9:30 pm.

"The Lord will guard your going and your coming, now and for evermore." Ps.121:8.
Praise the Lord for His protection over all our comings and goings! On March 5 we celebrated the 25th wedding anniversary of our parents

ED & TRUUS VANDER KLOET
nee Silvis

Houston,B.C.: Irene
Port Credit,Ont.: Dick and Ellen
Trinity Chr. College: Kathy
At home: Ed,Peter,Ellen,Christine

Obituaries

On March 8, 1977, the Lord took home to heaven a dear wife, after 40 years of blessed marriage; a loving mother and grandmother:

JELTJE VANDERWAL

at the age of 64 years.
Beloved wife of Rinke VanderWal, 191 Homewood Ave., Hamilton, Ontario.
Dear mother and grandmother of:
Hamilton,Ont.: Ken & Joanne Van derWal; Rick, Andrea, Shelley, Kenny
Hilda and Tom Riddersma;
Stanley, Ronnie, Jimmy, Susie, Danny
Prospect Park,N.J.: Paul and Melody VanderWal; Arlette and Marlies
Ancaster,Ont.:Joanne and Arthur Joosse; Carl
Hamilton,Ont.: Rick and Wendy VanderWal
Her hymn of confession for life was, "The Lord is my Shepherd, I shall not want." Ps. 23:1
The funeral took place on Friday, March 11,1977 in the 1st Chr. Ref. Church, Hamilton.
In her wallet she had saved a clipping of the following poem by Mr. C. Speyer
This year Lord I adore thee, as never before
Death's darkness closes around me more as of yore
But that is why as baby, as little Child
Thou took my lot upon Thee in mercy mild
Therefore I will adore Thee
For Thou Lord wilst restore me
And said:
There's nothing I require than trusting Me to expire
That's why I as a baby came
Do trust Me and My Holy Name.

After a long illness on March 2, 1977 the Lord took home my beloved husband

HALBE PEL

at the age of 72.
In all his suffering he experienced the peace that passed all understanding.
Beloved husband of:
Tena Pel, nee Hofman
7494 Canada Way, Burnaby, B.C.

Obituaries

On Saturday, March 12, 1977 in his 70th year, our husband, father and grandfather

JOHN VERWOERD

joined the church triumphant.
Romans 8:18
He is survived by his beloved wife Marie Verwoerd, 7963 - 15th Ave. Burnaby, B.C. V3N 1W9.
Alphen a/d Rijn, Holland - Cor & Tina Verwoerd
Coquitlam, B.C. - John & Rita Verwoerd
Burnaby, B.C.- Walter & Sylvia Verwoerd
Lien & Bert Breedveld
Henk & Helen Verwoerd
Maple Ridge, B.C. - Len & Loraine Verwoerd
Aldergrove, B.C. - Bep & Sisco Jansons
Burnaby, B.C. - Mien & George Onderwater
North Surrey, BC. - Hetty & Hans de WaalMalefyt
Burnaby, B.C. - Harry & Margaret Verwoerd
35 grandchildren
Funeral service was held on Tuesday March 15 at 10:00 a.m.in the First Christian Reformed Church of New Westminster, 8255 - 13th Ave., Burnaby, B.C.
Donations to Harbour Ministry would be appreciated.

"When we are called to part,
It gives us inward pain;
But we shall still be joined in heart
And hope to meet again."
Our dear friend

ALICE STAM

who went to her heavenly home on Sunday, March 13, 1977.
We pray and trust that the Lord will richly bless and comfort Hank and his family.
Joe & Mies Denotter
Gerry & Corrie Zwiers
Herman & Margie Zwiers
Henry & Jannie Mulder
John & Sylvia Reitsma
Essex, Ont.

On March 9, 1977 it pleased the Lord to take unto Himself our very dear husband, father and grandfather

DERK JAN VINK

at the age of 73.
Our comfort and hope is with the words of Psalm 98. He is remembered by his beloved wife and children:
Norwood - Grada J.Vink nee Hengelveld
Truus & John Heusinkveld
Zwijndrecht, Holland - Annie & Arie de Deugd
Norwood - George & Evelyn Vink nee Van Manen
John & Dinie Vink nee Keen
Hans & Cathy Vink nee Hotchkiss
Belleville - Gerald & Trudy Kastein nee Ormel
and 22 grandchildren
R.R.#2, Norwood, Ont., K0L 2V0

Jezus, Uw verzoenend sterven, is het rustpunt van mijn hart.
Gezang 50:3
Na een blijmoedig geloofsleven is in vol vertrouwen in haar Heer en Heiland ontslapen mijn lieve vrouw, onze zorgzame moeder, groot- en over-grootmoeder

STIENTJE KAMPS

echtgenote van Lucas Van Dijk, op de leeftijd van 83 jaar, waarin ze veel liefde gaf.
L. Van Dijk, kinderen, klein- en achter- kleinkinderen.
Coevorden, 1 maart, 1977.
Burg. Feithsingel 52, kamer 40.

SHARE YOUR
FAMILY NEWS
IN CC

Classified Advertising

Teachers Wanted

ONTARIO

AYLMER: The Immanuel Christian School of Aylmer, Ont. will be in need of Primary, Junior and Remedial teachers for the 1977/78 school year. Please forward applications to: William Hordyk, Principal, 75 Caverly Rd., Aylmer, Ont. N5H2P6 Tel.(519) 773-8476.

BARRIE: Timothy Christian School, 49 Ferris Lane, Barrie, Ont., L4M 2Y1, invites applications for teaching positions in the intermediate and senior grades. Direct inquiries to: Andy Borger, principal. Phone: 726-6621 school or 458-4502 home.

BOWMANVILLE: Knox Chr.School Bowmanville, Ont., invites applications for teaching positions in Grades 5,6 and 8. Please send all applications stating experience and qualifications to Mr.Fred Bosma, principal, P.O.Box 218, Bowmanville, Ont. L1C 3K9. Or phone (416) 623-5871 - office, (416) 623-7665 home.

BRAMPTON: The John Knox Chr. School of Brampton, Ont., invites applications for possible teaching positions, starting September 1977. Please contact: I.Witteveen, principal, 82 McLaughlin Rd., S. Brampton, Ont. L6Y 2C7, tel.: 416-451-3236

BRANTFORD: The Brantford Chr. School invites applications for a possible opening in grade 5 and 6 (about 24 pupils). Please send inquiries to: Mr. Wm. Slofstra, principal, 7 Calvin St., Brantford, Ont. N3S 3E4. Telephone: 752-0433 (school) or 753-9557 (home).

CHATHAM: Chatham District Chr. Secondary School requires teachers of history, geography and mathematics for September 1977. For inquiries contact: Anton Brink, principal, 90 Park Ave., E., Chatham, Ont. N7M 3V4. Tel.1-352-4591 school, 1-519-352-9348, home

CLINTON: The Clinton Distr.Chr. School has the following vacancies for the 1977/78 school year: One teacher for the primary grades, one half-time teacher for kindergarten, one half-time teacher for principals relief. Please write for information to the principal Mr.R.Schuurman, Box 658, Clinton, Ont. N0M1L0 or phone: 510-482-7851 (school) or 519-482-7088 (home)

COLLINGWOOD: Praise the Lord! The Collingwood Christian School Society will be establishing, the Lord willing, an elementary interdenominational Christian School, beginning Sept.1977. The Society is inviting applications for the positions of a teaching principal and one additional staff member. If you are interested in becoming part of a team that desires to make Chr.Ed. available to the children of committed christians within the Collingwood community, and becoming part of a growing School Society located in "Blue Mountain Country", please send your inquiries or applications to: Collingwood Christian School Society, Box 405, Collingwood, Ont., L9Y 2L8. Ph.(705) 428-3047 or 429-3271.

ESSEX: The Essex County Christian Academy requires a teacher for primary grades with Chr. School teaching experience at this level, for school year 1977-78. Applicants should be willing to teach in a dual grade inter-denominational setting. For application forms please write: Emmanuel Christian Academy,P.O. Box 254, Cottam, Ont. N0R 1B0. Attn: Mrs. Hunter.

Teachers Wanted

ONTARIO

DUNDAS: Calvin Chr.School of Dundas invites applications from teachers for a grade 1 vacancy beginning Sept.1977. Please direct inquiries or applications to: Garry Glasbergen, principal, Ofield, Rd. N. R.R.#2, Dundas, Ont. L9H 5E2. Phone: 416-627-1411 (school) or 416-627-5323 (home).

FRUITLAND: Applications are invited to fill vacancies in the prim., jun. and interm.grades. An interest in French and/or music would be an asset. Send your letters of application and inquiry to: The Fruitland John Knox Memorial Christian School, Box, 27, Fruitland Ont. or call 416-945-8241 after 6 p.m. for further information.

GUELPH: John Calvin Chr.School, Guelph, Ont., invites applications for a teacher for grade 3 and 4 or 5 and 6 or 7 and 8 in the schoolyear 1977/78. Send applications to: Agnes Struik, 290 Water St., Guelph, Ont. N1G 1B8 or call: Agnes Struik at (519) 824-8860.

HAMILTON: Calvin Christian School in Hamilton, Ont. has two positions available, one in the primary grades (1-3), one in the intermediate grades (7-8). Contact W.H.Hultink, principal, at 416-388-2645 (school) for details or call a staffmember and find out what kind of school you can be associated with.

JARVIS: Jarvis district Christian School invites applications for the following positions: one full-time teacher, half-time for grade 8 and half-time for remedial education; one teacher for a single primary grade; and there may be possible positions in the junior grades. Please send all application inquiries to: Pete Weening, Principal, R.R.1, Jarvis, Ont. N0A 1J0, or phone: 587-4444 or 428-0887.

KINGSTON: The Kingston Chr. School will be needing a teacher coming September for a combined grade 4 and 5. Preference will be given to an applicant with a major or minor in science. Kingston is situated at the junction of Lake Ontario and the St.Lawrence in scenic Eastern Ontario. The city has excellent facilities, including Queen's University(with a faculty of education). Please apply to Mr. William R. Rang, principal, Kingston Chr. School, Wright Cres., Kingston, Ont.

KINGSTON: The Kingston Chr. School will be needing a teaching principal as of Sept.1977. Teaching will be in either middle or senior grades in a five-room growing school. Applicants and/or inquiries to be sent to: Mr.F.Timan, R.R.1, Glenburnie,Ont. Ph.:(613)542-2363

NEWMARKET: Holland Marsh-Springdale Christian School invites applications for teaching in the primary grades. Send applications and inquiries to: Mr. J.Van Breda, principal, Holland Marsh Christian School, R.R.#2, Newmarket, Ont. L3Y 4V9. Tel. (416) 775-3701 or (705) 737-0957.

OSHAWA: Immanuel Chr. School of Oshawa seeks applicants for possible openings at all levels and a possible half-time opening in the intermediate grade. Please reply, stating qualifications and references to Mr. P. Van Manen, principal, 849 Rosland Rd.W., Oshawa, Ont. L1H 7K4.

OWEN SOUND: The Timothy Chr. School of Owen Sound, Ont., invites applications for a teaching principal for the next schoolyear. Please forward applications to Timothy Christian School, Box 820, Owen Sound, Ont.

Teachers Wanted

ONTARIO

OTTAWA: The Ottawa Christian School invites teachers to apply for September 1977/78. Areas of need are grade 2-5, Remedial and French instruction. Please forward all inquiries to Mr.Huber Huyer, principal. The Ottawa Chr.School, 2191 Benjamin Ave., Ottawa, Ont. K2A 1P6.

SARNIA CHR. SCHOOL
We will have an opening in the primary grades. Please direct all inqueries to: Mr. G. Duthler, principal, Sarnia Chr. School, 1273 Exmouth St., Sarnia, Ont. N7S 1W9. Telephone: (519) 344-4562 (school).

ST.THOMAS: Ebenezer Chr.School St.Thomas will have a grade 1 and 2 combination vacancy and a combined 5 and 6 vacancy, for Sept. 1977. Please direct inquiries to: principal Mr. John Pouli, 77 Fairview Ave., St.Thomas, Ont N5R 4X7. Phone: (519)633-0690.

STRATHROY: Calvin Chr.School invites appications for a possible opening in Grade one. Part time French position is also available. Please contact: H.Vander Vecht, principal, Calvin Chr.School, 48 York St., Strathroy, Ont. N7G 2E5. Tel. (519) 245-1934 (school) or (519) 245-1658 (res.)

THUNDER BAY: Thunder Bay Christian School requires teaching principal for grade 8 and a teacher for the higher grades for Sept.1977. For inquiries contact: P.Zandstra, secr., R.R.#3, Thunder Bay, Ont. P7C4V2. Tel. 807-939-2377.

TRENTON: Trenton Chr. School will need a teacher for the grade 2/3 level for the 1977-78 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Chr. School, 20 Fourth Ave. Trenton, Ont. K8V 5N3. Tel. (613) 392-3600.

WOODSTOCK: The John Knox Christian School will have openings in the primary and intermediate grades for Sept.1977. Please send your application and inquiries to: R. VanderPloeg, Principal, 1045 Parkinson Rd. Woodstock, Ont. Phone (school): (519) 539-1492; (Home): 539-2117.

WYOMING, ONT.: John Knox Chr.School requires teachers for a combined 3 and 4 class and a 5 and 6 combination beginning Sept.1977. Please direct inquiries and applications to John Lunshof (principal), Box 81, Wyoming, Ont. N0N 1T0. Tel.(519) 845-3112 or home (519) 845-0295.

Teachers Wanted

ALBERTA

CALGARY, ALTA. : The Calgary Christian School is accepting applications for teaching positions for kindergarten, elementary, junior high, and possibly high school. For further information and application form, please contact Mr.Gerben Vanderveen, Principal, 2839 - 49 St.S.W., Calgary, Alta. T3E 3X9.

LACOMBE: The Lacombe Chr. School invites applications for the following positions: Math/Science for Junior High; 2 openings in primary & intermediate grades. Present enrollment has 177 students with 9 fulltime staff.
Please direct your letters of inquiry/application to: Mr. N. Brouwer, principal, Lacombe Chr. School, P.O. Box 1749, Lacombe, Alta.,T0C 1S0.

Teachers Wanted

ALBERTA

NEERLANDIA: Neerlandia School invites applications & inquiries for a Social Studies-Science teacher for Grades 7-10 for the 1977-78 school year. Also possible openings in the Elementary grades. Please contact John Piers, Principal at Box 89, Neerlandia, Alberta, T0G 1R0, or phone collect 1(403)674-4308.

RED DEER: The Red Deer Christian School invites applications for teaching positions in combined grades 5 and 6 and possibly 7 and 8. Major concentration in Math/Science or English/Social Studies. Please send applications and inquiries to the principal, Mr.K.Steenwyk, 14 McVicar St., Red Deer, Alberta. T4N 0M2.

ROCKY MOUNTAIN HOUSE: The Rocky Christian School invites applications for one teacher for grades one and two (about 20 pupils). Send applications or inquiries to: Mr.Peter Valkenier, Principal, P.O.Box 669, Rocky Mountain House, Alta. T0M 1T0.Tel.:1-403-845-3516.

BRITISH COLUMBIA

AGASSIZ: Agassiz Christian School needs a teaching principal for the 1977-78 school term. Address applications to S.L.Toering, principal, Box 323, 7571 Morrow Rd.Agassiz, B.C.

Teachers Wanted

BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

DUNCAN: The Duncan Chr. School Board invites applications for the positions of teaching principal and primary teachers beginning Sept. 1977. Please send your letters of inquiry and/or applications to the principal: Mr.H.J. Bulthuis, 1031 Chaster St., Duncan, B.C. V9L 2K8. Call: 604-748-9725 and school 604-746-5341

MAPLE RIDGE: The board of the Haney-Pitt Meadows Christian School invites applications for teaching positions in the primary and intermediate grades for the coming school year, beginning September 1977. Please send correspondence to: The Education Committee, Mrs.R.VanderWal, secretary, 12138-206th St. ,Maple Ridge, B.C. V2X 1T7, or phone (604)-465-9371.

SMITHERS: The Smithers Chr. School has 3 openings for teachers for 1977-78. One primary, one intermediate, one Junior High (Math & Science). Please contact Glenn Ewald, principal, at Box 2117, Smithers, B.C., for further information. Please include telephone number with first correspondence.

Teachers Wanted Teachers Wanted

Toronto District Christian High School

invites applications for a teaching position in

French, Physics, Chemistry, Biology and English

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Ph.: (416) 685-0582

Classified Advertising

Teachers Wanted

BRITISH COLUMBIA

PRINCE GEORGE, B.C.: The Prince George Association for Christian Education will start an inter-denominational elementary Christian School in September 1977. We are inviting applications for the positions of teaching-principal and two teachers. Please send responses to our education committee, Box 1272, Prince George, B.C. or phone Rev.A.Groen, (604) 563-2639.

VERNON: Vernon requires one teacher-principal and teacher for starting of Christian School this year. New school, new challenge in the heart of the Okanogan Valley. Experienced teachers, please reply. Comparable salaries. Contact Mary Spoor, Secr., Rimer Rd., R.R. 3, Vernon, B.C. V1T 6L6 or (604) 545-0224. Truly an opportunity.

VICTORIA: Primary Teacher. Applications invited for tentative vacancy in a grade 1,2 combination. Some experience and those with a music speciality preferred. Apply to: Wm. A. Van Dyk, principal, Saanich Chr. School, 671 Agnes St., Victoria, B.C., V8Z 2E7.

VICTORIA: Christian Secondary School in Victoria, B.C.invites applications for the position of TEACHER & TEACHING PRINCIPAL for a new interdenominational school.(Gd.8 & 9 in 1977-78)(Gd.8, 9 en 10 in 1978-79). Persons who can give leadership and welcome the challenge of working in a young school are invited to send requiries to Mr.A.Renema, Education Committee, 3882 Rowland Ave., Victoria B.C. V8Z 1Y1.

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Help Wanted

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Chr. Ref. nette weduwnaar midden 60, zoekt serieus kennismaking met vriendelijke eenvoudige vrouw. Brieven onder # 4162, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

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Typist Required

There is an immediate opening for a full time typist. Speed and accuracy essential. Working knowledge of Dutch language an asset but not compulsory.

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The Toronto District Christian High School

requires a

Business Manager/ Promotion Director

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J.W.G.Rupke, Secretary T.D.C.H.S.
R.R.#4, Bradford, Ont. L0G 1C0

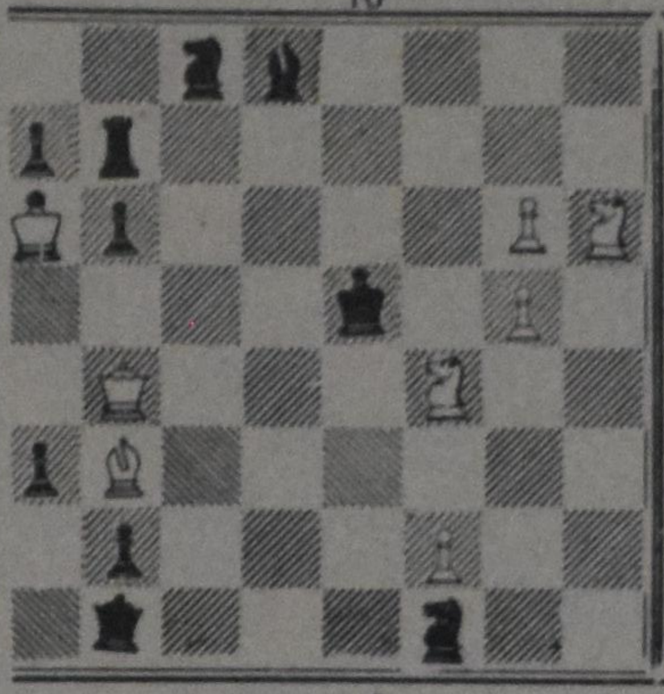
Editor: Pete Layer

Let's Play Chess

SECOND SERIES OF PROBLEMS IN MARCH

#693 S.S.Lewman, Britain, 1932

10

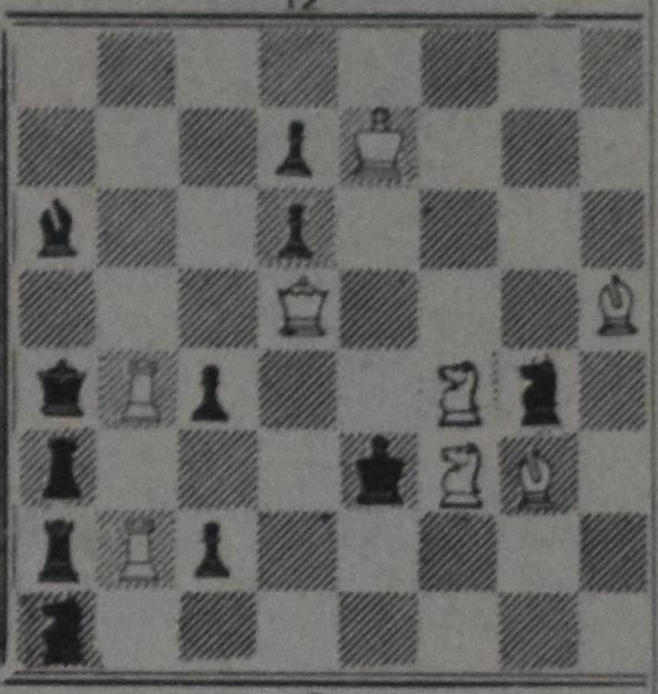


8

3 mover 3 pts.

#694 L.Lacny, Czechoslowakia, 1950

12



8

2 mover 2 pts.

NOTES:

1. In chess problems, all the pieces on the board are important. Sometimes this fact can be used to find the solution. If a White piece or Pawn is not used to contain the Black King, it may have another important role to play. If a White piece "A" is covering squares adjacent to the Black King all of which are covered by other White pieces, White piece "A" may be the one to move during the key and threat.
2. Both positions this week contain many pieces which may freely move. This makes the solution and theme a little hard to find. I hope you will enjoy them . Please give the key, threat and all variations (4) for #693 and the key and threat, if any for #694.
3. The deadline for these March problems #691-694 is April 20 and 25 for those who live outside of Ontario.

CORRESPONDENCE RESULTS:

I received the results of two games.
Group J (1976) P.W.Lamain 1 (2) J.Eisen 0 (0)
Mr.Lamain remains undefeated with two more games to finish.
Finals 1976:
J.Fennema 0 (0) J.Vander Geest L (2)

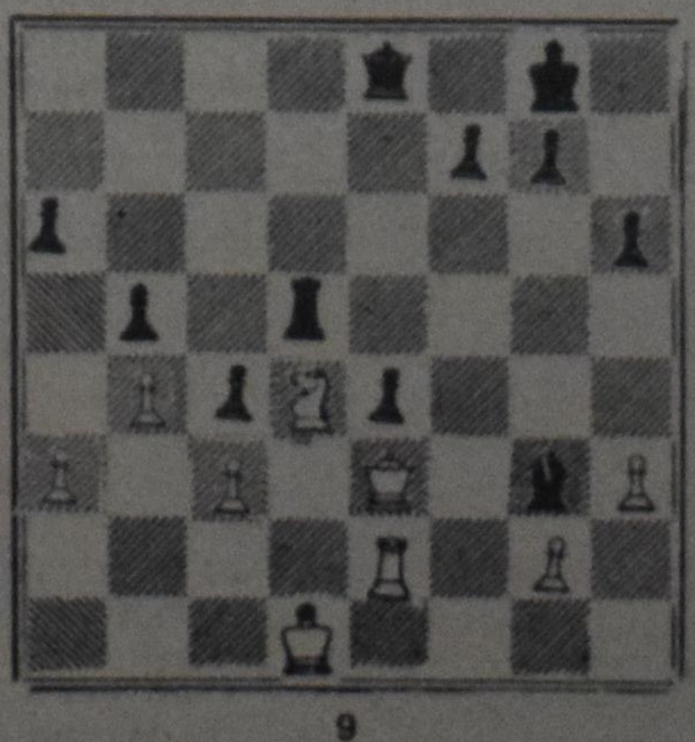
A STUDY IN PINS

The following game is a good example how pins can effect every move. You can make your games as exciting as this one if you keep that in mind. How many pins do you see?

White P.W.Lamain	Black J.Eisen	White P.W.Lamain	Black J.Eisen
1. P-K4	P-QB4	21. Q-Q1	R-N3
2. B-B4	P-K3	22. N-K2	R-B3
3. N-QB3	P-QR6	23. Q-Q2	Q-Q3
4. N-KB3	N-QB3	24. P-QB3	Q-R7
5. R-QR3	P-QN4	25. N-N1	N-K2
6. B-K2	N-B3	26. P-B4	BxP
7. P-Q3	P-KR3	27. N-B3	B-B2
8. P-KR3	P-Q4	28. Q-KB2	Q-Q3
9. KPxQP	PxP	29. Q-N1	N-B4
10. 0-0	B-Q3	30. B-B2	R-K5
11. R-K1	0-0	31. R-R2	Q-K2
12. P-Q4	P-B5	32. RK1-K2	R(B3)-K3
13. B-K3	R-K1	33. RxR	PxR
14. N-KR2	R-QK2	34. P-Q5	R-KB3
15. N-KN4	BxN	35. R-K2	Q-K1
16. BxB	QR-K2	36. K-K1	N-N6
17. K-B1	B-B2	37. BxN	BxB ch.
18. P-QN4	NxB	38. K-Q1	R-Q3
19. QxN	R-K3	39. Q-K3	RxP ch.
20. Q-B3	R-Q3	40. n-Q4	

J.Eisen

11



9

P.W.Lamain

At this point Black overlooked the attack on his Bishop and consequently, lost the game at what appeared to be the start of an exciting end game. I counted ten pins during the game, but that is debatable.!

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